# VOLUME VI — Codices Vindobonenses (1903)

**Descripsit Guilelmus Kroll**

120 pages | Österreichische Nationalbibliothek, Vienna (17 manuscripts)

## Preface (pp. vii–viii)

Kroll began work on the Vienna manuscripts in 1895, completing most of it in 1902. He thanks Boll and Cumont for reading proofs and Theodor Blunk for assistance with Cod. 2.

## PART I: CATALOGUE (pp. 1–79)

**pp. 1–63 — Cod. 1 = Phil. gr. 108 (paper, 16th c., ff. 371 — the largest and most important Vienna manuscript)**

An extraordinary compilation. Contents include:

- **Zanatēs Persēs geōmantia** (Zanates the Persian's geomancy): a systematic Islamic geomancy manual (*raml*) organized by 16 *oikoi* (houses/figures) — first four pages describe the geomantic figures and their interpretation
- Astronomical tables: mean planetary motion by Persian reckoning (dated 1346–7 CE); planetary hour-rulers; *canon peri polemonntōn kai dieponton asterōn* (table of warring and dominant stars)
- A vast astrological collectaneum (f. 157v onwards) with index of 101 chapters, including:
  - On the origins of astrology: Seth son of Adam wrote astronomical knowledge on stone tablets in Hebrew, taught by a divine angel; Ammon the Greek deciphered it; Enoch the seventh from Adam added prophetic material
  - Three treatises on astrolabe use and construction: **Harmōnios**, *Peri tou astrolabou chrēseōs*; **John Kamateros**, *Peri tou astrolabou* (35 chapters); **John of Alexandria Philoponus**, *Peri tou astrolabou* (14 chapters)
  - 20+ chapters on finding the Ascendant by various methods; planetary hour-rulers; oblique sphere tables; ascension tables by climate
  - **John Camaterus**, verses on the 12 houses and on length of life (Byzantine iambic trimeters)
  - **Selech Arabs** and the Lot of Fortune: chapters on the Lot in each zodiac sign (Abu Ma'shar / Babylonian tradition)
  - **Vettius Valens**: chapters on house-lordship and length of life
  - Further Arabic-transmitted material on house-lords, year-lords, and length of life

*Topic:* Islamic geomancy; astrolabe construction and use; Byzantine astronomical tables; comprehensive natal astrology; Islamic transmission of Hellenistic material.

**pp. 17–18 — Cod. 2 = Phil. gr. 115 (paper, 14th–15th c., ff. 180)**

Ptolemy, *Tetrabiblos* (Books I–IV); scholia; Porphyry's *Introduction*; Hephaestion excerpts on the heavenly arrangement; technical term chapters (aspects, ray-casting, dodekatemoria, synaphē, stērigmos, aphairetes); Paul of Alexandria.

*Topic:* Ptolemaic astrology; Hephaestion technical terms.

**pp. 19–32 — Cods. 3–6 (Phil. gr. 116, 117, 264, 37)**

- **Cod. 3 = Phil. gr. 116** (13th–14th c.): **Heliodorus**, extensive Neoplatonist commentary on Paul of Alexandria's *Introduction* (5th–6th c. CE); Ptolemy, *Tetrabiblos*; Porphyry
- **Cod. 4 = Phil. gr. 117** (13th–14th c.): **Maximus**, astrological poem (*Peri Katarchōn*); anonymous horary and electoral chapters; medical astrology; meteorological signs
- **Cod. 6 = Phil. gr. 37** (14th–15th c., ff. 268): The Hephaestion / Rhetorius *Syntagma Laurentianum* material — an important parallel witness; plus extensive Rhetorius, Antiochus, and Dorotheus chapters

*Topic:* Neoplatonist astrological commentary; verse astrology; Hephaestion/Rhetorius tradition.

**pp. 32–79 — Cods. 7–17 (Phil. gr. 108B and others, plus Austrian provincial manuscripts)**

- **Cod. 7 = Phil. gr. 108B** (15th c.): Companion volume to Cod. 1; geomantic chapters and planetary hour texts
- **Cods. 15–17** (described by E. Gollob): Brief notices of manuscripts in Graz, Salzburg, and Kremsmünster

## PART II: APPENDIX — Critical Editions (pp. 80–120)

Almost entirely devoted to Cod. 1 (Phil. gr. 108) and Cod. 3 (Phil. gr. 116):

**pp. 80–108 — From Cod. 1: Selections from the 101-chapter astrological compendium**

Full texts of: the *De origine astrologiae* (Seth, Enoch, Ammon tradition); **John Camaterus** verses on the 12 houses and length of life; **Vettius Valens** chapters on house-lordship and length of life (with new variants); Abu Ma'shar /

Selech Arabs chapters on the Lot of Fortune; multiple chapters on house-lordship, year-lords, and length of life from Islamic-transmitted material.

**pp. 108–120 — From Cod. 3: Heliodorus on Paul of Alexandria**

Selected chapters from Heliodorus's 6th-century Neoplatonist commentary — an important witness to late antique astrological pedagogy.

# CODICES

# VINDOBONENSES

DESCRIPSIT

GUILELMUS KROLL

VI

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BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1903

# CODICES

# VINDOBONENSES

DESCRIBED BY

William Kroll

WE

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1903

# PRAEFATIO

Catalogo Vindobonensi non multa habeo quae praefandi causa praemittam. Spero enim tot fasciculis emissis eis qui haec legunt morem nostrum describendi edendique satis cognitum esse. Fortasse igitur sufficiet dicere me in corrigendis vitiis levissimis, quae ex mutata pronuntiationis ratione orta erant, ita non fuisse cautum, ut talia plerumque ubi correxi ne commemoranda quidem putarem.

Ad superstitionem pertinentia quae in hoc fasciculo edidi quamquam ad ipsam astrologiam non attinent, tamen lectoribus haud ingrata fore spero, quoniam in dies magis cognosci videtur, quanti haec studia diu neglecta aestimanda sint quamque ne philologo quidem indignum sit talia manibus attrectare. Dorothei versus, quos diu in scrinio retinueram, nunc edens eam veniam peto, quae primo editori ab hominibus indulgentibus concedi soleat, ut non omnia videat; sed non diffido fore qui in hoc anecdoto ingenium experiantur.

Indicibus nostris qui utentur tenere velim nos singulis fasciculis indiculos tantum subiungere eo consilio, ut toto catalogo absoluto proprium indicum volumen conficiamus, quo etiam anonyma capita in ordinem digesta in uno conspectu ponantur; unde etiam ad historiam harum syllogarum cognoscendam aliquem fructum redundaturum esse speramus.

# PREFACE

I have little to preface with regard to the Vindobonian Catalogue. For I hope that, with so many fascicles having been issued, our method of describing and editing is sufficiently well known to those who read these things. Perhaps it will therefore suffice to say that, in correcting the most trivial errors which had arisen from a change in the system of pronunciation, I was not so careful as to think that such things, in most cases where I corrected them, were even worth mentioning.

Although the superstitious materials which I have edited in this fascicle do not pertain to astrology itself, I hope they will nonetheless be welcome to readers, since it is becoming increasingly recognized day by day how highly these long-neglected studies ought to be valued, and how it is not unworthy even of a philologist to handle such things with his hands. In now publishing the verses of Dorotheus, which I had long kept in my writing desk, I ask for that indulgence which is customarily granted by generous men to a first editor — that he does not see everything; but I do not doubt that there will be those who will exercise their ingenuity upon this unpublished work.

I would wish those who make use of our indexes to understand that we append only brief indexes to individual fascicles with the intention of compiling, once the entire catalogue is completed, a separate volume of indexes, in which anonymous chapters too, arranged in order, may be presented in a single overview; from which we also hope that some benefit will flow toward the understanding of the history of these collections.

Describendorum codicum initium feci anno 1895, cum paucos dies Vindobonae versarer; iterum vere anni 1902 diutius ibi commoratus magnam partem operis absolvi; tandem nonnullos codices huc transmissos examinavi et quae describenda putarem descripsi. Qua in re egregia liberalitate et comitate me adiuverunt praefecti bibliothecarum et nostrae et Vindobonenses (ex quibus nomine laudo A. de Premerstein); in describendo codice 2 et anecdotis nonnullis, quorum partem aliquando ab ipso editum iri spero, optimae spei iuvenis Theodorus Blunk; in plagulis legendis Franciscus Boll et Franciscus Cumont indefessi huius operis socii, quibus quid debeam singulis locis adnotare non potui, multum me debere grato profiteor animo.

Praeterea egregio me devinxit beneficio W. de Hartel, qui institutioni publicae imperii Austriaci praeest, dum me certiorem facit catalogum codicum graecorum Austriae extra Vindobonam adservatorum parari a v. d. E. Gollob, qui schedas suas ad tres codices 15-17 pertinentes summa benignitate ad me transmisit.

Gryphiae kal. Maiis anni MCMIII.

W. Kroll.

I began describing the codices in the year 1895, when I spent a few days in Vienna; again in the spring of 1902, having stayed there for a longer period, I completed a great part of the work; finally I examined several codices sent here and described what I thought should be described. In this matter I was assisted with outstanding generosity and kindness by the directors of both our own library and those of Vienna (among whom I mention by name A. de Premerstein); in describing codex 2 and certain unpublished pieces, a part of which I hope he himself will one day publish, by a young man of excellent promise, Theodorus Blunk; in reading the proofs by Franciscus Boll and Franciscus Cumont, the tireless partners of this work, to whom I could not note my debt in individual places, but declare with grateful heart that I owe them much.

Moreover, W. de Hartel, who presides over the public education of the Austrian Empire, bound me to him by an outstanding kindness, when he informed me that a catalogue of the Greek codices of Austria preserved outside Vienna was being prepared by the distinguished E. Gollob, who with the greatest generosity transmitted to me his notes pertaining to three codices 15–17.

At Greifswald, on the Kalends of May, in the year 1903.

W. Kroll.

# CODICES VINDOBONENSES

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1. Cod. phil. gr. 108. — Chartaceus, saec. XVI, foliorum 371, cm. 25 × 19. — Cf. Nessel, *Catalogus*, p. 63, Lambecius (editionem cito alteram a Kollario adornatam), VII, 557 (cui est n. 141).

F. 1. Zanatae Persae geomantia. Οἶκος ἕκτος. (Ἐν τῷ δ'ῳ τόπῳ στάμενος [pergit usque ad locum sextum decimum] — [des. f. 2] ὑπὸ ἑτέρου τεχνίτου τῆς νῦν πραγματείας). Cf. cod. Neapol. 19, f. 43 et *Catal.*, IV, p. 118, n. 1.

F. 2. Ὑποτάξω δὲ καὶ ἑτέραν σύνταξιν τῆσδε τῆς πραγματείας τῶν προγραφέντων ἐν οἴκοις ις' σχημάτων. (Χρὴ γινώσκειν, ὅτι οἷος ἂν οἶκος [pergit rursus per sedecim locos ad geomantiam Persicam pertinentes] — [des. f. 3ᵛ] οἴκων αὐτῷ συμπαραμαρτυρούντων). Vaticinatio fit ex figuris sex septemve punctorum velut ⁝⁝ Similia usque ad f. 16ᵛ.

F. 17 ab alia manu. (Ἔστι δὲ καὶ ἕνατος οὐρανὸς λεγόμενος ἄναστρος — πραγμάτων τῶν μελλόντων προγνώσεως).

F. 17ᵛ pauca de periodo a manu rec.

F. 18 rursus a prima manu λείποι ἐκ τῶν ὄπισθεν φύλλα ς'· τὸ δὲ ἑῷον μέρος καὶ τὸ ἑσπέριον ἕκτον προσονομάζουσιν... agit de variis radiationibus, de septem planetis, de ἐπισημασίᾳ, de figura terrae, de climatis, de meteoris, quae ad astrologiam nihil attinent; des. f. 23ᵛ διὰ τὰς τοῦ ἡλίου ἀκτῖνας.

F. 24-28. Ἀρχὴ σὺν θεῷ καὶ ὁ πῖναξ ἀκριβὴς τοῦ παρόντος βιβλίου. Capita sunt σ'. Nonnulla in fine postea adiecta sunt. Pertinet hic index ad ea quae extant inde a f. 157ᵛ, ita tamen ut primo aliena admisceantur et a f. 175 demum series non interrupta capitum incipiat.

F. 28ᵛ man. rec. Χρὴ γινώσκειν καὶ περὶ οἰκοδεσποτίας κεφάλαια. Variorum antecedentis indicis capitum enumeratio.

F. 29. Folium ex alio libro insertum in margine characteribus magicis conscriptum. (Μιχαὴλ εἰ βούλει βοήθειαν ὑπὸ ἄνακτος [?] ἢ κοιράνου ἢ τινῶν τῶν ἐκ δήμων, γράφε — [formulae

# THE WINDOWS CODES

1. Cod. phil. gr. 108. Paper manuscript, 16th century, 371 folios, 25 × 19 cm. — Cf. Nessel, Catalogus, p. 63; Lambecius (I cite the second edition prepared by Kollarius), VII, 557 (where it is no. 141).

F. 1. Zanatae Persae geomancy. The Sixth House. (Standing in the 4th place [continues up to the sixteenth place] — [des. f. 2] by another practitioner of the present work). Cf. cod. Neapol. 19, f. 43 and Catal., IV, p. 118, n. 1.

F. 2. I shall also append another arrangement of this work concerning the figures of the sixteen houses written above. It must be known that whatever house [continues again through the sixteen places pertaining to the Persian geomancy] – [des. f. 3r] of the houses bearing witness to it). The divination is made from figures of six or seven points such as :: Similar material up to f. 165.

F. 17 by another hand. (There is also a ninth heaven called the starless heaven, for the foreknowledge of future events).

F. 17v a few words on the period by a more recent hand.

F. 18 again by the first hand: six leaves are missing from the back; and the eastern part and the western they call the sixth ... it treats of various radiations, of the seven planets, of the επισημασία, of the figure of the earth, of the climates, of meteorological phenomena, which have nothing to do with astrology; des. f. 23 on account of the rays of the sun.

Ff. 24–28. Beginning, with God's help, and the accurate index of the present book. The chapters number 200. Some things were added at the end later. This index pertains to what survives from f. 157 onward, yet in such a way that foreign material is at first interspersed, and only from f. 175 does the uninterrupted sequence of chapters begin.

F. 28v man. rec. One must know also the chapters concerning the lordship of the house. Variorum antecedentis indicis capitum enumeratio.

F.29. A leaf from another book inserted, written in the margin with magical characters. (Michael, if you wish aid from a lord [?] or a ruler or from certain members of the people, write — [formulae

magicae, des.] καὶ τότε πορεύου). In verso : Τὴν ἀπὸ ζῳδίου εἰς ζῴδιον κίνησιν — ὁ κύκλος αὐτῶν.

F. 30. Κανόνιον τῶν ἀπλανῶν ἀστέρων ἐκτεθὲν κατὰ τολωνω ὁ (l. ἔτος ,ϛωνδ'), Περσῶν δὲ ψιε' cum explicationibus — Ann. 1346-7 p. C. Cf. infra, cod. 7, f. 149 et cod. Angel. 29, f. 266.

F. 31. Περὶ τόπων τῶν ἀστέρων ἐφ' οἷς χαίρουσι. (Ἡ Σελήνη εἰς τρίτον τόπον, ὅπερ θεᾶς — mox characteres magici et incantamenta inseruntur, maxime f. 32v talium plenum est).

F. 33. Ex alio libro insertum tabulam astronomicam et varias notas pessime conscriptas continet.

F. 34. Κανόνιον τῆς ὁμαλῆς κινήσεως τῶν ἁπλῶν ἐτῶν τοῦ Ἡλίου κατὰ Πέρσας. Sequuntur tabulae astronomicae variae usque ad f. 157.

F. 157v. α'. <Περὶ τοῦ εὑρίσκειν τὸ ἔτος τῶν Περσῶν add. ex indice f. 24>. (Τὸ δὲ ἔτος τῶν Περσῶν ἄρχεται — [Des. in tabula f. 158v]).

F. 159. β'. Ἡ κατὰ τρίγωνον μονομοιρία λαμβάνεται οὕτως — Des. in tabula f. 159v. Cf. cod. Flor. 8, f. 202v, est Heliodori.

F. 160. γ'. Περὶ τὸ πόσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον (Μετὰ τὴν ἐφημερίδων διδασκαλίαν — [f. 160v] ὁ δὲ Κρόνος δι' ἐτῶν τριάκοντα). Cf. infra cap. ξ'.

F. 160v. <δ'.> Περὶ τῶν ἀστέρων σχηματισμῶν, ἐν ᾧ καὶ περὶ δεξιῶν καὶ ἀριστερῶν μερῶν (Ἔχει δὲ οὗτος [*sic*] τοῦ ζῳδιακοῦ κύκλου — [f. 161] σχηματισμὸν καὶ οὐδέτερον).

F. 162. Figura XII signorum varias radiationes etc. illustrans. ε'. Κανόνιον περὶ τῶν πολευόντων καὶ διεπόντων ἀστέρων εἰς εὐσύνοπτον δήλωσιν τῆς τῶν πολευόντων καὶ διεπόντων ἀστέρων σκέψεως (Χωρὶς συναφῆς καὶ ἀπορροίας — [continet varias septem dierum horas sive faustas sive infaustas, velut septimi diei] ὥρα ε', ιβ' καὶ ιθ'· ἡ Ἀφροδίτη διέπει· ἀποβολὰς καὶ ζημίας σημαίνει. — [Des. f. 163] ἐπάνοδον κατὰ [?] ἀσθενίας σημαίνει).

<ϛ'. Περὶ Πετοσύρεος ὄργανον πρὸς Νεχεψῶ τῷ βασιλεῖ. ζ'. Ψῆφος μαθηματικοῦ τοῦ Ποιθαγόρας καὶ ψῆφος ἑβδοματικὸς καὶ ἕτερος ψῆφος δόκιμος.> Add. ex indice, ipsa capita non extant.

Περὶ τοῦ πολεύοντος καὶ διέποντος τῶν ὄπιθεν εἰρημένων διδασκαλία (Ἐφ' ἑκάστης γενέσεως — [f. 163v] τὴν καταρχὴν ποιείσθω).

Τὸ παρὸν κανόνιον κατ' Αἰγυπτίων δεκανοὶ τρεῖς εἰς πρόσωπα τρία.

F. 171. Περὶ δυνάμεως τῶν ἀστέρων, περὶ οἴκους, περὶ ὑψωμάτων καὶ ταπεινωμάτων, περὶ τριγώνων ἡμέρας καὶ νυκτός, περὶ ὅρια

magicae, des.] and then proceed). On the verso: The movement from sign to sign — their cycle.

F. 30. A small table of the fixed stars set out according to the year tolonow d (l. ‹year zond'), and of the Persians ψιε' with explanations -- Ann. 1346-7 p. C. Cf. infra, cod. 7, f. 149 et cod. Angel. 29, f. 266.

F. 31. On the places of the stars in which they rejoice. (The Moon in the third place, which of the goddess — piox magical characters and incantations are inserted, and f. 32v in particular is full of such things).

F. 33. Inserted from another book, it contains an astronomical table and various notes written very poorly.

F. 34. A small table of the mean motion of the simple years of the Sun according to the Persians. Various astronomical tables follow up to f. 157.

F. 157. α'. <On Finding the Year of the Persians, add. from index f. 24>. (The year of the Persians begins - [Des. in table f. 158]).

Γ. 159. β'. The monomoiria according to the trine is taken as follows — Des. in table f. 159. Cf. cod. Flor. 8, f. 202v, is Heliodori. Γ. 160. γ'. On how much each of the stars moves in a day and night (After the teaching of the ephemerides — [f. 160] and Saturn in thirty years). Cf. infra cap. ξ'.

Γ. 160. <δ'.> On the configurations of the stars, in which also on the right and left parts (This [sic] of the Zodiac circle has — [f. 161] configuration and neither).

F. 162. Figura XII signorum varias radiationes etc. illustrans. ε'. A short table concerning the ruling and governing stars, for a clear and concise exposition of the examination of the ruling and governing stars (without application and separation — continet varias septem dierum horas sive faustas sive infaustas, velut septimi diei] hour 5, 12 and 19: Venus governs; it signifies losses and damages. — [Des. f. 163] it signifies a return according to [?] illness).

<ς. Concerning the instrument of Petosiris for King Nechepso. ζ'. The calculation of the mathematician Pythagoras and the hebdomadal calculation and another approved calculation.> Add. ex indice, ipsa capita non extant.

A teaching concerning the ruling and governing star of the aforementioned matters (For each nativity — [f. 163] let the beginning be made).

The present table according to the Egyptians: three decans into three faces.

F. 171. On the power of the stars, on houses, on exaltations and depressions, on diurnal and nocturnal triplicities, on the terms

τῶν ε' πλανωμένων, περὶ δεκανοὺς προσώπων καὶ περὶ ἀνέμων (Ἀστὴρ κύριος οἴκου πέντε δυνάμεις ἔχει — [f. 171v] τρίγωνον τοῦ ἀνέμου βορᾶς).

F. 175. Post ornamentum. Ἀρχὴ σὺν θεῷ· (Περὶ τῆς ἀστρονομίας· ὁ Σὴθ ἐφεῦρε τὸ μάθημα τῆς ἀστρονομίας δι' ἀγγέλου τοῦτο ἐκδιδαχθείς — τὴν Βαβυλῶνα). Cf. Stephanus, *Catal.*, II, p. 182.
In marg. η'. Ἀρχὴ σὺν θεῷ καὶ περὶ τῆς δημιουργίας τοῦ κόσμου (Τοῦ δημιουργοῦ τῶν ὅλων — [f. 176] τῶν ὀφθαλμῶν αὐτῶν).
θ'. Περὶ τὴν τοῦ κόσμου γένεσιν καὶ περὶ ταύτης ὑπόδειγμα καὶ περὶ ἐπεμβάσεως, περὶ ὡροσκόπου, περὶ κλιμακτῆρος καὶ περὶ χρόνου ζωῆς (Τὴν δὲ τοῦ θνητοῦ καὶ ἐπιγείου κόσμου γένεσιν — [f. 177v] τὴν κυρείαν λήψεται οὗτος τῆς γενέσεως).
ι'. Ὅσα δεῖ προειδέναι τοὺς ἀρχομένους τοῦ κανόνος καὶ περὶ τῶν ε' κεφαλαίων τῆς κατὰ μῆκος Ἡλίου καὶ Σελήνης καὶ τῶν ε' πλανωμένων ψηφηφορίας (<Ἡ> μὲν λογικωτέρα ἔφοδος — [f. 179] μετὰ τοὺς ὅλους μῆνας ὑπελείφθησαν).
ια'. Ἀρχὴ σὺν θεῷ Ἀμμωνίου φιλοσοφου περὶ τοῦ ἀστρολάβου χρήσεως (<Ε>ἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον — [f. 180v] περὶ τῆς μεθόδου τοῦ ἀστρολάβου). Cf. cod. Venet. 1 et Morelli, *Bibliotheca*, p. 184.
ιβ'. Ἰωάννου φιλοσόφου τοῦ Καματηροῦ περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τὰ ἐν ταύτῃ γραφόμενα (Παρέλαβεν ἀστρόλαβος ἐν ἐπιπέδῳ τούτου — [f. 182v] δέσποτά σοι προσλέξω). Cf. L. Weigl, *Stud. zu d. astrolog. Lehrged. des Ioh. K.*, Würzburg, 1902, p. 33.
ιγ'. Ἰωάννου Ἀλεξανδρέως τοῦ φιλοσόφ (*sic*) καὶ Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων σημαίνει ἕκαστον (Προοίμιον. Τὴν ἐν τῷ ἀστρολάβῳ τῆς ἐπιφανείας |— [Capita sunt quattuordecim integra, etsi in fol. 185 lacuna esse perperam videtur; sed nil nisi librarii mutatio facta est. Des. f. 194v] καὶ πόσαι τούτου μοίρας διέστηκεν ἐπὶ θάτερα. τέλος). Cf. cod. Flor. 10, f. 279.

F. 195. ιδ'. Ἀρχὴ σὺν θεῷ καὶ περὶ ὡροσκόπου διδάξαι βουλόμενος (<Δ>ιαλαβόντες περὶ τῆς τῶν ὡρῶν — [f. 195v] ὑπὲρ γῆς μεσουρανούσας).
ιε'. Καὶ ἕτερον περὶ ὡροσκόπου (<Τ>οῦ ὡροσκόπου ζητουμένου — [f. 196] λεπτὰ πρῶτα σαράντα ὀκτώ).
ις'. Καὶ περὶ ὡροσκόπου διδάξαι βουλόμενος καί τῶν ἄλλων κέντρων ὧν ὡροσκόπος κατάρχει ἐπὶ πάσης καταρχῆς καὶ γενέσεως· ὃς καὶ βάσις καὶ προοίμιον λέγεταί τε καὶ ἔστιν (Καὶ οὐ μόνον τῶν κέντρων — [f. 196v] ὅτε δὲ καὶ ἐπὶ τοῦ δεκάτου).
ιζ'. Περὶ ἀναγκαστικῆς μοίρας ὡροσκόπου δι' ἐφόδων φυσι-

of the 5 wandering stars, on the decans of the faces and on the winds (The lord star of the house has five powers [f. 171v] the triplicity of the north wind).

F. 175. Post ornamentum. Beginning with God: (On astronomy: Seth discovered the discipline of astronomy, having been taught this through an angel — Babylon). Cf. Stephanus, Catal. II, p. 182. In marg. ῃ'. Beginning with God and on the creation of the world (Of the creator of all things — [f. 176] of their eyes).

9. On the genesis of the world and an example of it, and on intercalation, on the horoscope, on the climacteric, and on the duration of life (The genesis of the mortal and terrestrial world — [f. 177'] this one shall receive the lordship of the nativity). 10. What those beginning the canon must know in advance, and on the 5 chapters of the calculation of the longitude of the Sun and Moon and the 5 wandering stars (The more rational method of approach — [f. 179] there remained after the whole months). 11. Beginning, with God's help, of Ammonius the philosopher on the use of the astrolabe (If you wish to know the method of the astrolabe — [f. 180v] on the method of the astrolabe). Cf. cod. Venet. 1 et Morelli, Bibliotheca, p. 184.

12. Of John the philosopher Kamateros on the use of the astrolabe and what is written in it (The astrolabe received in its plane [f. 182] I shall address to you, master). Cf. L. Weigl, Stud. zu d. astrolog. Lehrged. des Ioh. K., Würzburg, 1902, p. 33.

13. Of John of Alexandria the philosopher (sic) and Philoponus on the use of the astrolabe and what each of the things inscribed on it signifies (Proem. The surface on the astrolabe | [The chapters are fourteen in number, though a lacuna in fol. 185 appears mistakenly; but nothing other than a change of scribe has occurred. Des. f. 194] and how many degrees it is distant from it on either side. End). Cf. cod. Flor. 10, f. 279. F. 195.

14. Beginning, with God's help, and wishing to teach also concerning the horoscope (Having treated of the hours [f. 195v] above the midheaven).

15. Another [chapter] on the horoscope (The horoscope being sought — [f. 196] forty-eight first minutes).

16. And wishing to teach about the horoscope and the other centers over which the horoscope presides at every inception and nativity; which is also called and is both the base and the introduction (And not only of the centers — [f. 196v] but also in the case of the tenth).

17. On the compulsory degree of the horoscope through natural

κῶν (Τὴν δὲ κατὰ τρίγωνον μονομοιρίαν — [f. 197] ἐπὶ γενέσεως τυ<γ>χανόντων).

F. 197. ιη'. Περὶ ὡροσκόπου καὶ μοίρας ἀνατελλούσης αὐτοῦ, εἴπερ οὖν εἰσιν αἱ ὧραι ἡμεριναί (Αἱ [*vel* <Κ>αὶ] δοθεῖσαι ἀπὸ ἀνατολῆς — ἀνατέλλειν ἤτοι ὡροσκοπεῖν).

ιθ'. Καὶ περὶ εὑρέσεως ὡροσκόπου ἤτοι μοίρας ἀνατελλούσης νυκτός (Αἱ δοθεῖσαι ὧραι τῆς νυκτὸς — [f. 197ᵛ] ὡροσκοπεῖν καὶ οὐκ ἄλλον).

κ'. Καὶ περὶ ζῳδίου καὶ μοίρας αὐτοῦ μεσουρανοῦντος (Αἱ δὲ τοῦ μεσουρανοῦντος ζῳδίου — μεσουρανούσας ἀπανταχοῦ).

κα'. Ἕτερον περὶ ὡροσκόπου (Ὁ γὰρ τέχνης [τεχνικὸς?] ἀστρολάβος — ἐ<ν> νυξὶ μεγίσταις).

κβ'. Καὶ περὶ τῆς ἐκθέσεως τοῦ θεματίου τὴν ἐκτροπὴν εἴ τι τὸ ἀνατέλλον ζῴδιον ἀπὸ τὸ ἀφανὲς εἰς τὸ ἐμφανὲς τὰς μοίρας καὶ ταχ? αὐτοῦ καὶ λέγεται ὡροσκόπος (Τοῦ ζῳδιακοῦ κύκλου — [f. 198] ἤγουν εἰς τὸν ἕκτον οἶκον).

κγ'. Ὅρα καὶ τοῦτο χρήσιμον (Τούτων οὕτω τεθέντων — καιρικὴν ὥραν).

κγ' (*sic*). Ὅρα καὶ τούτω (*sic*) τέχνης μυστήριον (Ἐκ τῆς δηλώσεως οὖν — [f. 198ᵛ] δι' ὑποδείγματος φανερῶσαι).

κδ'. Ὑπόδειγμα τοῦ θεματίου ἐκθέσεως περὶ τῶν ιβ' οἴκων, καθῶς ὑποδειχθήσεται (Ἔστω οὖν ὁ ὡροσκόπος — [f. 199ᵛ] μέσον τούτων σχῆμα ἐστὶ διάμετρον).

κε'. Περὶ τῆς τῶν ιβ' τόπων πινακικῆς ἐπισκέψεως κατὰ τοῦ θεματίου (Τῶν ιβ' τόπων — [f. 203] προσυπακούειν ἐπὶ παντὸς ἀστέρος).

κς'. Κριτικὰ τῶν ζ' ἀστέρων σὺν τοῦ ἀναβιβάζοννος καὶ καταβιβάζοντος περὶ τῶν ιβ' τόπων τοῦ θεματίου κατὰ τοῦ γενεθλίου καὶ ἑτέρων πολλῶν ἀπὸ τοῦ Σέχελ Πέρσου βίβλον (*sic*). Εἰσαγωγὴ Κανικλίου ἐπισκόπου θαυμασία [1]. (Ἐν ὡροσκόπῳ τυχὼν ὁ ϟ [versus sunt byzantini duodecim syllabarum] — [des. f. 204ᵛ] καὶ ταῦτα βίβλος ἡ Βαβυλώνων γράφει).

κζ'. Καὶ περὶ κλήρου τύχης ἐν τοῖς δώδεκα ζῳδίοις, (Μυστηριώδεις ἀστέρων οὗτοι λόγοι· μάνθανε λοιπὸν καὶ περὶ κλήρου τύχης, ἅπερ ὁ Ἀπουμαξὰρ Βαβυλώνιος γράφει — [itidem versus sunt, des. f. 207ᵛ] ἔμαθες ἄρτι καὶ περὶ κλήρου τύχης).

κη'. Σοφωτάτου Οὐάλεντος [ὁ ἄλενδος cod.] ἐπεμβάσεις κατὰ

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[1] Selech Arabs memoratur cod. Flor. 8, f. 303; Sechl in cod. Venet. 5 = *Catal.*, II, p. 137, 8. Σεχὲλ ὁ τοῦ Πασὸρ τοῦ Χαππ(οῦ?) τοῦ Ἰουδαίου laudatur a Theophilo in Cod. Paris. 2417, f. 33. — Auctor versuum est Iohannes Camaterus cf. Weigl, *l. c.*, p. 7.

methods (The single-degree [position] according to trine [f. 197] at nativ-
of those who happen to be at birth).

F. 197. 18. On the horoscope and its rising degree, whether indeed the hours are diurnal (The [hours] given from sunrise — to rise, that is, to be on the horoscope).

19. And on finding the horoscope, that is, the rising degree at night (The given hours of the night — [f. 197v] to be on the horoscope and no other).

20. And on the sign and its degree culminating at midheaven (The culminating degrees of the culminating sign everywhere).

21. Another [chapter] on the horoscope (For the astrolabe of the art [skilled astrolabe?] — in the longest nights).

22nd. And concerning the exposition of the figure, the deviation of what the rising sign from the invisible to the visible, the degrees and its speed(?), and it is called the horoscope (Of the Zodiac circle – [f. 198] that is, into the sixth house).

23rd. See also this useful (These things having been thus set forth – and the temporal hour).

xxiii (sic). See also in this the mystery of the art (From the explanation therefore — [f. 198v] to make clear by means of an example).

xxiv. An example of the exposition of the nativity chart concerning the 12 houses, as will be demonstrated (Let the ascendant therefore be — [f. 199] the figure between these is a diameter).

xxv. On the tabular examination of the 12 places according to the nativity chart (Of the 12 places — [f. 203] to understand in addition for every star).

xxvi. Critical assessments of the 7 stars together with the ascending and descending node concerning the 12 places of the nativity chart according to the nativity and many other things from the book of Sechel the Persian. A wonderful introduction by Bishop Kanikleios. (In the ascendant having fallen, the η [versus sunt byzantini duodecim syllabarum] [des. f. 204] and these things the book of the Babylonians writes). xxvii. And concerning the Lot of Fortune in the twelve zodiac signs. (These are the mystical doctrines of the stars; learn therefore also about the Lot of Fortune, which Albumasar the Babylonian writes [likewise these are verses, des. f. 207] you have now learned also about the Lot of Fortune). xxviii. The intercalations of the most wise Valens [ὁ ἄλενδος cod.] according to

1 Selech the Arab is mentioned in cod. Flor. 8, f. 303; Sechl in cod. Venet. *Catal.*, 5: II, p. 137, 8. Σεχέλ son of Pasor son of Chappos (?) the Jew is cited by Theophilus in Cod. Paris. 2417, f. 33. — The author of the verses is JOHANNES CAMATERUS, cf. Weigl, l. c., p. 7.

θεματίου καὶ γενεθλίου (Ὁ Κρόνος ἐλθὼν εἰς τὸν ὡροσκόπον — [f. 210v] ἀηδίας ἐμποιεῖ καὶ φόβους ματαίους).

F. 210v. κθ'. Περί οἰκοδεσποτίας κεφάλαιον κατὰ γενεθλίου καὶ χρόνου ζωῆς κατ' Αἰγυπτίων (Τῆς [im. additur ὁ καὶ εἰς τὰ ρξη' καὶ εἰς τὰ λβ'] οἰκοδεσποτίας τρόπος — [citatur Paulus, des. f. 211v] καὶ ἐν τοσοῦτον ἡ θεωρία).

λ'. Ἰδοῦ καὶ ἕτερον περὶ χρόνου ζωῆς (Μάνθανε τὰ νῦν τω προκειμένω λόγω [*sic*] — [f. 213] πάλιν εἴκοσι σὺν πεντάδα).

λα'. Καὶ περὶ τῶν τεσσάρων κέντρων κατάθεσις (Τὸ πρῶτον ὡροσκόπος — τὰ τούτου τετράγωνα).

λβ'. Περὶ οἰκοδεσποτίας ἕτερον καὶ περὶ χρόνου ζωῆς (<Δ>ιὰ γὰρ τῶνδε τῶν ὁρίων οἱ σοφοὶ τῶν Αἰγυπτίων — [f. 213v] τῆς οἰκοδεσποτείας λόγων ὄντων).

λγ'. Μετὰ τὸ παραθεῖναι τὰ τῷ Πτολομαίῳ περὶ τούτου ῥηθέντα εὔλογον δὲ, φησί, καὶ τὰ παρὰ τοῖς ἄλλοις καὶ μάλιστα Δωροθέῳ ἐκθεῖναι — [f. 214] οἱ περὶ Πετόσιριν καὶ Νεχεψὼ καὶ ἐξ αὐτῶν Ἀντίγον<ος> ὁ Νικαεύς). Est Hephaest., II, 18. Cf. infra cap. νθ', ρξδ', VII.

λδ'. Περὶ χρόνων ζωῆς κατὰ τοῦ Πτολομαίου. (Ἐκτίθησι μὲν τὴν τοῦ Πτολομαίου λέξιν — [citatur Pancharius saepe, Porphyrius, des. f. 221] ἀποφαίνεσθαι περὶ βίου συντελείας. Καὶ Μανέθων δὲ ταῦτα εἶπεν ἐν τοῖς ἔπεσι περὶ χρόνων ζωῆς). Est Hephaest., II, c. 11.

λε'. Ἰωάννου τοῦ Καματηροῦ περὶ γενεθλίου βρέφους, περὶ χρόνων ζωῆς, περὶ εὐτυχίας καὶ δυστυχίας, περὶ κλιμακτήρας καὶ ἑτέρων πολλῶν (Ὁ πρῶτος οἶκος κέκληται τοῦ μέρους τῆς ἑῴας — [f. 222v] ἕξεως ὑπερήφανος καὶ πληρώμενος δόξης).

λς'. (<Κ>λῆρος τύχης, συνάμα δ' αὐτῷ κυρίῳ [versus sunt byzantini duodecim syllabarum] — [des. f. 223v] ἤκουσας ἄρτι καὶ περὶ κλήρου τύχης). Ed. Miller, *Not. et extr. des mss.*, XXIII, 2, p. 103.

λζ'. Καὶ περὶ γενεθλίου βρέφους ἕτερον καὶ περὶ πόλεως φθορᾶ<ς> (Ἐπὶ δὲ τῆς γεννήσεως εἰ τύχωσι τοιῶσδε [versus sunt politici quindecim syllabarum] — [f. 224] πολλῶν πραγμάτων μεταβολήν [?]). Cf. Weigl, *Stud. zu Ioh. Kamateros*, p. 8.

λη'. Πῶς δεῖ εὑρεῖν τὸν χρόνον τῆς ζωῆς κατὰ τὰ πλι<ν>θεία τοῦ Οὐάλεντος Ἀντιοχέως (Ἐπειδὴ οἱ ἀρχαῖοι ἔδοξεν αἰνιγματωδῶς — [f. 224v] τὴν ποσότητα τῶν χρόνων τῆς ζωῆς).

λθ'. Τοῦ αὐτοῦ Οὐάλεντος Ἀντιοχέου (*sic*) περὶ χρόνου ζωῆς τὸ κριτότερον (Εἰ δὲ θέλεις κατὰ λεπτῶν μαθεῖν ἀκριβῶς τοὺς χρόνους ζωῆς — [f. 225] ἀνεπιτηδειότητα τῶν ὀφθαλμῶν αὐτῶν).

μ'. Καὶ περὶ κλιμακτήρων ἀναγκαιότατον κεφάλαιον (<Σ>υμ-

Fig. 5

of the thema and nativity (Saturn coming to the horoscope — [F. 210v] causes distress and vain fears).

F. 210. 29th. Chapter on lordship according to nativity and length of life according to the Egyptians (Of the [in margin is added: and also into the 168 and into the 32 the method of lordship] – [Paulus is cited, ends [f. 211v] and so much for the theory).

30th. Behold also another on the length of life (Learn now from the proposed account [sic] – [f. 213] again twenty with five).

31st. And a disposition concerning the four centers (The first is the horoscope — its squares).

32nd. Another on lordship and on the length of life ("For through these terms the wise men of the Egyptians [f. 213] of the accounts of lordship being).

33rd. After setting forth what was said by Ptolemy on this matter, it is reasonable, he says, also to set out what is found among the others and especially Dorotheus — [f. 214] those around Petosiris and Nechepso and from them Antigonus of Nicaea). This is Hephaest., II, 18. Cf. below cap. 59th, 105th, VII.

34th. On the years of life according to Ptolemy. (He sets forth the text of Ptolemy — Pancharius is cited frequently, Porphyrius, ends f. 221] to declare concerning the completion of life. And Manetho also said these things in his verses concerning the years of life). This is Hephaest., II, c. 11.

35. On the Nativity of an Infant, on the Years of Life, on Fortune and Misfortune, on Critical Periods and Many Other Things, by Ioannes Kamateros (The first house is called the part of the evening – [f. 222] a disposition haughty and full of glory). 36. (<L>ot of Fortune, and together with it the lord [verses are Byzantine of twelve syllables] – [des. f. 223v you have just heard about the Lot of Fortune). Ed. Miller, Not. et extr. des mss., XXIII, 2, p. 103.

37. Also Another on the Nativity of an Infant and on the Destruction of a City (At the time of birth, if they happen to be of such a kind [verses are political of fifteen syllables] – [f. 224] a change of many affairs [?]). Cf. Weigl, stud. zu Ioh. Kamateros, p. 8. 38. How One Must Find the Length of Life According to the Bricks of Valens of Antioch (Since the ancients seemed to speak in riddles – [f. 224v] the quantity of the years of life). 39. Of the Same Valens of Antioch (sic) on the Length of Life, the More Decisive Method (If you wish to learn the years of life precisely in detail – [f. 225] the unsuitability of their own eyes).

40. Also on Critical Periods, a Most Necessary Chapter ("It so hap-

βαίνει δὲ τοὺς θανατηφόρους ἢ καὶ ἐπικινδύνους κλιμακτῆρας γίνεσθαι — [f. 225v] πρὸς τὸ οἰκεῖον κλίμα πραγματεύεσθαι δεήσει) = cod. Flor. 8, f. 207v, Heliodori ut videtur.

F. 225v. μα'. Μέθοδος κολλήσεως Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου καὶ περὶ χρόνων ζωῆς (Ὡροσκοπικὸν περίπατον πραγματία ἔχει — [f. 226] καὶ τῶν τούτοις παραπλησίων).

μβ'. Καὶ περὶ τοῦ τῆς Σελήνης συνδέσμου (Ὁ τῆς σελήνης σύνδεσμος καταλαμβάνεται — ὡς οἱ σοφοὶ τῶν Αἰγυπτίων ἐτεκμήραντο) = cod. Flor., l. c., Heliodori ut videtur.

F. 226v. μγ'. Ἡφαιστίωνος περὶ καθολικῶν καταρχῶν (Τὴν καθολικὴν τάξιν — [f. 228] ἐμφανῆ τὰ λαθραίως πραττόμενα καθίστησιν) = Heph. III, 5. — Edidit Olivieri, *Studi italiani di filol.*, VI, p. 12.

μδ'. Περὶ ἧς ποιεῖται ἀπορροίας καὶ συναφῆς ἡ Σελήνη πρὸς τοὺς περιπολοῦντας ἀστέρας καὶ περὶ ἀποτελεσμάτων καὶ περὶ τῆς ἑπτακειρροίας (*sic*) λόγου (Τοῦ περὶ συναφῆς καὶ ἀπορροίας λόγου — [f. 229] ἥτις ἐστὶ τῶν ὅλων δηλωτική).

με'. Sine tit. (Τὸν δὲ πολεύοντα καὶ διέποντα ἐφ' ἑκάστης γενέσεως καὶ ἐπὶ πάσης ἡμέρας σκοπεῖν δεήσει διὰ τῶν ἀστέρων σφαιρικῆς θέσεως — [f. 229v] τὰ πάντα ἐπιγνωσόμεθα).

μς'. Περὶ δεσποτείας ἀλλήλων οἱ ἀστέρες καὶ <πῶς> χαίρουσι (<Δ>εσπόται ἀλλήλων λέγονται — [f. 230] εἰ δὲ ἡμερινοί, ὑπόγειοι).

μζ'. Περὶ χρήσεως τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ τῶν ὑποκλιμάτων (*sic*) (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν — [f. 230v] ἔχει ἡ δωδεκάτοπος).

μη'. Περὶ μοίρας ὡροσκοπούσης ἐν τῇ συλλήψει καὶ περὶ χρωμάτων τῶν ζῳδίων καὶ τῶν ἀστέρων κατὰ τοῦ ἀνθρώπου (Μετὰ τὸ ἐκτεθῆναι τοῦ Πτολεμαίου μέθοδον αὐταῖς λέξεσιν ἐπάγει — [f. 232] ἐπὶ πάντων εὑρίσκομεν ἀληθεύουσαν) = Hephaest., II, 2.

μθ'. Πετοσίρεως περὶ συμφώνων τῶν τετραγώνων θαυμάσιον (<Ὑ>πολαμβάνουσι πάντες — ἔχοντες ἐστηριγμένοι?).

ν'. Περὶ ἐπὶ τῶν τεσσάρων κέντρων (<Ἐ>πάν τινες ἐπικείμενοι ὦσιν — ἡμαύρωσεν αὐτῶν τὴν δύναμιν).

να'. Περὶ ὑψωμάτων τῶν ε' ἀστέρων (Αἰγύπτιοι μὲν καλοῦσιν — [f. 232v] ἐλαττοῦσι τάς τύχας).

νβ'. Περὶ τοῦ γεννηθέντος βρέφους κατὰ Πτολομαίου (Ἔνθα ἐστὶ ἡ Σελήνη — ὡροσκοπεῖ ἐν τῇ σπορᾷ).

νγ'. Κανόνιον περὶ γενεθλίου, μᾶλλον δὲ τοῦ γεννηθέντος βρέφους (<Τ>ῆς ἀκριβοῦς εὑρέσεως — τῆς τοιαύτης χρείας).

νδ'. Περὶ τριγωνοκρατόρων εἰς δ' τρίγωνα δὲ (?) διαιρεῖται ὁ ζῳδιακὸς κύκλος (Τριγωνοκρατοροῦντας ἀρτίως μάθε [versus

pens that the deadly or also dangerous critical periods occur – [f. 225v] it will be necessary to deal with one's own clime) = cod. Flor. 8, f. 207, apparently of Heliodorus.

Γ. 225. μα'. Method of the conjunction of the Sun and Moon and the Ascendant and on the years of life (A treatise on the horoscopic circuit contains [f. 226] and of things similar to these).

μβ'. Also on the bond of the Moon (The bond of the Moon is determined — as the wise men of the Egyptians concluded) = cod. Flor., l. c., of Heliodorus it seems.

Γ. 226. μγ'. Hephaestio on universal beginnings (The universal order – [f. 228] makes manifest the things done in secret) = Heph. III, 5. - Edited by Olivieri, Studi italiani di filol., VI, p. 12.

μδ'. On the separation and application which the Moon makes toward the wandering stars, and on outcomes, and on the account of the sevenfold flow (sic) (The account concerning application and separation – [f. 229] which is indicative of all things).

με'. Sine tit. (It will be necessary to observe through the spherical position of the stars the one ruling and governing each nativity and each day — [f. 229v] we shall come to know all things).

μς'. On the mutual domination of the stars and how they rejoice (Those said to be mutual lords [f. 230] and if they are diurnal, subterranean).

μζ'. On the use of the angles, the succedents, and the cadents (sic) (The Ascendant signifies the first age — [f. 230v] the twelfth place has).

48. On the degree of the horoscope at conception and on the colors of the zodiac signs and the stars in relation to the human being (After setting forth Ptolemy's method in his own words, he adds [f. 232] "we find it to be true in all cases")== Hephaest., II, 2.

49. Petosiris' wondrous account concerning the consonances of the squares (Everyone assumes — being established with what they have?). 50. Concerning those on the four centers (When some are placed upon them — it dimmed their power).

51. Concerning the exaltations of the 5 stars (The Egyptians call — [f. 232] they diminish the fortunes).

52. Concerning the newborn infant according to Ptolemy (Where the Moon is — it rules the ascendant at the time of conception).

53. A short canon concerning the nativity, or rather the newborn infant (Of the precise discovery – of such a need). 54. Concerning the triplicity lords, into 4 triplicities indeed (?) the Zodiacal circle is divided (Learn now the triplicity lords [versus

sunt duodecim syllabarum] — [des. f. 233ᵛ] γαιῶδες ἀερῶδες, ὑδατῶδες).

F. 233ᵛ. νε'. <Camateri> (Ἐπεὶ δ' ἔμαθες οἰκοδεσποτῶν λόγους [versus sunt] — [f. 224] μηδὲ λέγετον [?] ὅτι κακὸς ὑπάρχει). Cf. Weigl., *l. c.*

νς'. <Camateri> (Θέλομεν λέξαι τεχνικῶς κατὰ μέρος τὸν πόλον — [f. 234ᵛ] τὸν τρόπον τούτων δέσποτα ἀστὴρ προσεπιτέλλει). Versus sunt quindecim syllabarum.

νζ' Περὶ τῶν τριγωνικῶν δεσποτῶν (Ἑκάστης οὖν τριγωνικῆς πλευρᾶς — ταπεινώματα τυγχάνει).

νη'. Ἐν τῷ περὶ πράξεως λόγῳ β' ὁ κυριώτερος τόπος (Ἐν μὲν τοῖς κέντροις τὸ μεσουρανὸν [*sic*] — [f. 235] καὶ σπόριμος λέγεται).

νθ'. Περὶ κεφαλαίων χρησίμων καὶ ἀναγκαίων (<Ο>ἱ τριγωνοκράτορες τοῦ ὡροσκόπου — [f. 235ᵛ] σκέπτονται δὲ τὰς γενέσεις οὕτως ὡς ἐκτίθενται οἱ περὶ Πετόσιριν καὶ Νεχεψὼ καὶ ἐξ αὐτῶν Ἀντίγον<ος> ὁ Νικαεύς). Cf. supra, cap. λγ'.

ξ'. Περὶ τὸ πόσον κινεῖται ἕκαστος τῶν ἀστέρων τὸ νυχθήμερον (<Μ>ετὰ τὴν ἐφημερίδων διδασκαλίαν — [f. 236] μάτην ἴσθι κοποιῶν [*sic*]). Cf. supra, p. 160, cap. γ'.

ξα'. Περὶ τέκνων κατὰ γενεθλίων αὐτῶν ἀτέκνους πολυτέκνους καὶ ὀλιγοτέκνους ἐνδείκνυσι (Σκοπεῖν δεήσει τὸν ε' — [f. 236ᵛ des. in sententia] καὶ εἰς τοῦ Παύλου εἰσαγωγὴν· ἀλλὰ δὴ καὶ τοῦ Τιμαίου οὗτος?) Excidit ut videtur quaternio, cum quo haec perierunt capita :

<ξβ' Τοῦ Ἡφαιστίωνος περὶ ἀποτελεσμάτων παντοίων.

ξγ'. Περὶ τοῦ εἰδεῖν [-ῦν cod.] ἐὰν ἔστι πόλεμος.

ξδ'. Ἐν ποίῳ μῆνα (*sic*) τελευτήσει τις ἐπὶ ἑκάστης γενέσεως.

ξε'. Περὶ τοῦ εὑρεῖν τὸ ζῳδιον ἐν ᾧ ἐγεννήθη τις.

ξς' Περὶ τῶν ἀσυνδέτων ζῳδίων καὶ συμπάθειαν ἐχόντων πρὸς ἄλληλα.

ξζ'. Περὶ τετραγώνων συμπαθῶν καὶ ἀσυμπαθῶν.

ξη'. Περὶ τῶν ἀκουόντων καὶ βλεπόντων ζῳδίων.

ξθ'. Περὶ τῶν προστασσόντων καὶ ὑπακουόντων ζῳδίων.

ο'. Περὶ τῶν κατὰ σχῆμα τρίγωνον τετράγωνον ἑξάγωνον καὶ διάμετρον.

οα'. Εἰς τὸ περὶ ἀκουόντων καὶ βλεπόντων ζῳδίων μέρος τοῦ ἑτέρου [scr. τὸ ἕτερον].

οβ'. Περὶ τῶν κατὰ ἀπόστροφον καὶ συμπαθούντων ἀλλήλοις.

ογ'. Περὶ τῶν ἀσυνδέτων πρὸς ἄλληλα ζῳδίων.

οδ'. Κλαυδίου Πτολομαίου περὶ τῶν μετεώρων σημειώσεως.

οε'. Περὶ ἀποκλιμάτων καὶ τῶν τεσσάρων κέντρων καὶ μετὰ

sunt duodecim syllabarum] - [des. f. 233v] earthy, airy, watery).

F. 233. 55. <Camateri> (Since you have learned the accounts of the house-rulers [versus [redacted]unt] – [f. 224] let it not be said [?] that he is evil). Cf. Weigl., *l. c.*

56. <Camateri> (We wish to explain technically, part by part, the pole – [f. 234]' in this manner the lord star rises together with them). Versus sunt quindecim syllabarum.

57. Concerning the lords of the triplicities (Of each triplicity side — it hap[redacted]ns to be the depression).

58. In the account concerning action, the 2nd, the more dominant place (Among the centers the midheaven [sic] [f. 235] is also called the place of sowing).

59. On Useful and Necessary Chapters (the trigon-lords of the horoscope — [f. 235v] they examine nativities in the manner as set forth by those around Petosiris and Nechepso, and from them Antigonus of Nicaea). Cf. above, cap. 33. 60. On How Much Each of the Stars Moves in a Day and Night (After the teaching of the ephemerides — [f. 236] know that you labor in vain [sic]). Cf. above, p. 160, cap. 3.

61. On Children According to Their Nativities, Indicating Childless, Many-Childed, and Few-Childed (One must examine the [redacted] 5th [f. 236 des. in sententia] and into the introduction of Paul; but also that of Timaeus, this one?) A quaternion appears to have fallen out, with which these chapters perished:

62. From Hephaestion on Astrological Outcomes of All Kinds.

63. On Knowing Whether There Is War.

64. In What Month Someone Will Die According to Each Nativity.

65. On Finding the Zodiac Sign in Which Someone Was Born.

66. On the Unconnected Zodiac Signs and Those Having Sympathy with Each Other.

67. On Squares That Are Sympathetic and Unsympathetic.

68. On the Zodiac Signs That Hear and See.

69. On the Commanding and Obeying Zodiac Signs.

70. On Those in the Configuration of Trine, Square, Sextile, and Opposition.

71. On the Part Concerning the Hearing and Seeing Zodiac Signs of the Other (read: the other).

72. On those in aversion and those in mutual sympathy.

73. On the zodiac signs that are unconnected to one another.

74. Claudius Ptolemy on the signs of atmospheric phenomena.

75. On the declining houses and the four angles and with

ὑποδείγματος>. [Huius capitis extrema verba extant in f. 237] ἐνδέχεται αὐτοὺς ἀποτελεῖν τὰ οἰκεῖα, ὥσπερ ἐν τοῖς κέντροις ἢ ταῖς ἐπαναφοραῖς ἦσαν.

F. 237. ος'. Ἀποτελεσματικὰ εἰς τέσσαρας καιροὺς τοῦ ἐνιαυτοῦ (Ὁ ζῳδιακὸς κύκλος τέτμηται — [de Iove agitur in XII signis constituto, des. f. 239] εὔχεται δὲ ἵνα μὴ γένωνται σεισμοί). Cf. Zoroastrum in *Geoponicis*, I, 12.

οζ'. Τῶν δὲ ἀνθρωπείων μελῶν κυριευόντων τὰ ιβ' ζώδια (Κριὸς μὲν τὴν κεφαλὴν — φύσεων καὶ φάσεων).

οη'. Περὶ εὑρέσεως τῶν κύκλων τοῦ Ἡλίου (Κράτησον τὸ μικρὸν ἔτος — [f. 239v] οὐκ ἀριθμεῖταί ποτε)..

οθ'. Ὁ ἰσασμὸς τῶν κανονίων (Τῶν μηνῶν ὁ ἰσασμὸς — καθὼς ἐπροείπομεν).

π'. Οἱ (*sic*) μεταβάσεις τοῦ ἡλίου ἀπὸ ζῳδίου εἰς ζῴδιον (Εἰς τὸν Κριὸν Μαρτίῳ ια' — ἔναρξις τῆς ἡμέρας).

F. 240. Θεοφίλου συλλογὴ περὶ κοσμικῶν καταρχῶν (Ἐξ ὧν μὲν κἀγώ, φιλομαθέστατε, ἀναγκαῖον ᾠήθην — ἀποτελέσματα καθὼς ὑπετάξαμεν). Editum in *Catal.*, I, 130, 22 - 131, 24.

πβ' <Theophili>. Περὶ ἀποτελεσμάτων τοῦ ἐνιαυσιαίου χρόνου· πῶς δεῖ σκέπτεσθαι τὰς μεταφορὰς τῶν χρόνων καὶ τὰ συμβαίνοντα ἐν αὐτῷ κατὰ τὰς δ' τροπὰς τοῦ ἐνιαυτοῦ (Ἐπειδήπερ ἡ ἀρχὴ τοῦ χρόνου — [f. 241] καὶ ἀρχῆς τοῦ ἔτους). Cf. Boll, *Beitr.*, 92 et cod. Vatic. 318, f. 104 in *Catal.*, V.

Τοῦ αὐτοῦ περὶ τοῦ ἐνιαυσιαί<ου> χρόνου· Θεοφίλου περὶ καταρχῶν (Τὴν τοῦ ἔτους ἀρχὴν — [f. 241] καὶ Τιμόχαρις καὶ οἱ περὶ αὐτούς) = *Catal.*, I, 129, 1 - 130, 21.

Pergit : Οἷς καὶ ἐγὼ ἑπόμενος ταύτῃ παραδόσει κέχρημαι — [f. 242v] καὶ οὕτως καθεξῆς περὶ τῶν λοιπῶν.

Καὶ περὶ τοῦ βασιλικοῦ κλήρου [-ους cod.] ἀναγκαῖον (Ὁ μὲν κλῆρος τοῦ βασιλέως — [f. 243v] δεῖ πραγματεύεσθαι). Cf. cod. Flor. 7, f. 145v.

πγ'. Καὶ περὶ τῶν τεταρτημορίων τοῦ ἐνιαυσιαίου χρόνου αὐτοῦ (Ἐπειδὴ μεταβολαὶ τοῦ ἔτους εἰσὶ τέσσαρες — [f. 246] ἀλλ' ὡς εὑρεθήσεται, οὕτως καὶ † ἐπὶμενοὶ).

πδ'. Κεφάλαιον περὶ γονέων (Μετὰ τὸ ἐκθεῖναι τὰ τῷ θείῳ Πτολομαίῳ — [citatur Dorotheus, des. f. 246v] ἐν θηλυκῷ ζῳδίῳ τὴν μητέραν). Redire videntur ad Heph., II, 4.

πε'. Περὶ τοῦ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας καὶ περὶ μεσουρανήματος (Ὅσα δὲ ἂν ἡ γένεσις ἔτη κατάγῃ — [f. 247] τὰ Λιβυκά εἰσι πλείω ἐν τῷ ἑνδεκάτῳ). Heliodori, cf. cod. Flor. 8, f. 200.

πς'. (Τί δὲ ἡμᾶς κωλύει εἰπεῖν καὶ τὰς φύσεις ἑκάστου ζῳδίου — [f. 249] τὸ αὐτὸ εἶναι νόμιζε).

an example. [The final words of this chapter are found on f. 237] it is possible for them to produce their proper effects, just as they were in the angles or the succedent houses.

F. 237. 76. Astrological effects for the four seasons of the year (The Zodiac circle is divided [concerning Jupiter placed in the XII signs, ending f. 239] and he prays that earthquakes may not occur). Cf. Zoroaster in Geoponica, I, 12.

77. The 12 Zodiac signs governing the parts of the human body (Aries governs the head [illegible] of natures and phases).

78. On finding the cycles of the Sun (Hold the small year [illegible] [f. 239v] it is never counted).

79. The equalization of the tables (The equalization of the months as we said before).

80. The (sic) transitions of the sun from sign to sign (Into Aries on March 11 – the beginning of the day).

F. 240. Theophilus's collection on cosmic inceptions (From which I too, most learned friend, deemed it necessary to produce results as we have arranged below). Edited in Catal., I, 130, 22 – 131, 24. πβ' <Theophili>. On the outcomes of the annual period: how one must examine the transitions of the years and the events occurring in it according to the 4 turning points of the year (Since the beginning of the year — [f. 241] and the beginning of the year). Cf. Boll, Beitr., 92 et cod. Vatic. 318, f. 104 in Catal., V. Of the same author, on the annual period: Theophilus on beginnings (The beginning of the year — [f. 241] and Timocharis and those around him): Catal., I, 129, 1-130, 21. He continues: Following these authorities, I too have made use of this tradition [f. 242] and thus in sequence concerning the rest.

And concerning the royal lot [−ους cod.] it is necessary (The lot of the king [f. 243] must be dealt with). Cf. code. Flower. 7, f. 145.

83rd. And concerning the quarters of his annual time (Since the changes of the year are four, but as [illegible] [f. 246] it will be found, so also † remaining).

84th. Chapter on parents (After setting forth what to the divine Ptolemy [Dorotheus is cited, des. f. 246v] in a feminine Sign the mother). These seem to go back to Heph., II, 4.

85th. On the year and month and day and on the midheaven (Whatever years the nativity brings down [f. 247], [illegible] Libyan ones are more in the eleventh). Of Heliodorus, cf. cod. Flor. 8, f. 200.

86th. (What prevents us from also stating the natures of each sign [f. 249] consider it to be the same).

F. 249. πζ. Περὶ ἀρσενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ θηλυνομένων ἀστέρων· θαυμάσιον (Ἀρρενικὰ μὲν οὖν ζῴδια — [f. 249v] μὴ εἰρηκὼς αὐτῆς τὴν ἐνέργειαν). Est Antiochi cap. 1.

πη'. Περὶ τῶν ιβ' ζωδίων λοξικὴ κ[ίνησις?] παρὰ φιλοσόφου Ἀγαρηνοῦ Τεύκρου τοῦ Βαβυλωνίου· περὶ ὑψωμάτων καὶ ταπεινωμάτων καὶ οἰκημάτων καὶ τριγωνοκρατόρων καὶ δεκανούς (*sic*) γ' εἰς πρόσωπα γ' καὶ ἕτερα εἰς πλῆθος θαυμάσια· καὶ περὶ ἀνέμων· μοίρας λεπτὰ πρῶτα καὶ λεπτὰ δεύτερα (Ὁ ζῳδιακὸς κύκλος κινεῖται λοξῶς ἔχων τμήματα ιβ' — [descriptio XII signarum plenissima, des. f. 256] ῥαδίως ἀποβάλλων καὶ κτωμένους). Excerptum esse a Rhetorio factum demonstravit Boll, *Sphaera*, p. 5 sqq.

πθ'. Περὶ τῶν ζ' ἀστέρων κράσεων φύσεων φάσεων κρύψεων στηριγμῶν πρώτων καὶ δευτέρων· ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων καὶ τῶν λοιπῶν καὶ μετοχῆς ἀνθρώπων (Ὁ Κρόνος φύσεως ἐστιν ψυχρᾶς — [f. 258] ἐπὶ τετραγώνου πλευρᾶς ὑπάρχουσα).

F. 258v. ϛ'. Ἐν ἐπιτόμῳ παχυμερῶς περὶ τοῦ γνῶναι τὴν καθόλου περίοδον τοῦ χρόνου καὶ περὶ πολέμων διάταξις καὶ πρόγνωσις τὸ ἡττώμενον μέρος (<'I>στέον ὅτι ὁ Κριός — [f. 259] ποῦ τυγχάνει καθ' ἑκάστην).

ϛα'. Περὶ τῆς ὥρας συνόδου καὶ πανσελήνου μέθοδος εὑρίσκειν ταύτην (Ὅτε πλεονάζει ὁ Ἥλιος — καὶ εἰς ἐρώτημα ὥρας).

F. 259v. ϛβ'. Περὶ τοῦ δωδεκατημορίου καὶ οἱουδήποτε εἴτε κέντρου εἴτε κλήρου (Τὸ δὲ τῶν ἀστέρων [τὸ] ιβ' μόριον — εἰς τὸν κριόν).

ϛγ'. Περὶ εὑρέσεως κλήρου Τύχης ὀρθούμενον καὶ μετὰ ὑποδείγματος (Ἀριθμεῖται δὲ οὕτως — [f. 260] τὴν ια' μοῖραν τοῦ Καρκίνου).

ϛδ'. Κεφάλαιον τῆς περὶ χρόνου διαιρέσεως (Ἔστι δὲ φησ' [aut φησί aut φύσις] μία ἐπιβολὴ — [f. 261] καὶ τὰ λοιπά).

ϛε'. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός (Περὶ δὲ τῆς ἑκάστου γενομένης ἐπομβρίας — [f. 261v] τὸ αὐτὸ ποιεῖ). Cf. *Catal.*, I, 10 etc. Editum ibid., p. 131 ss.

F. 262. ϛς'. Περὶ τόπων τῶν ἀστέρων ἐφ' οἷς χαίρουσιν (Τόπους ἐφ' οἷς χαίρουσιν ἀστέρες μάθε — [initio sunt versus, tum prosa oratio, des.] εἰς ἀγαθοποιίαν).

ϛζ'. Περὶ τοῦ δωδεκατημορίου τῆς Σελήνης (Τὸ ιβ' μόριον ψήφισον — ἀριθμοῖς ἀφαιροῦσα).

F. 262v. ϛη'. Περὶ τῶν συνδέσμων ὅρα ἀναγκαίων καὶ περὶ ἐκλείψεως [?] (Ἰστέον δὲ καὶ τοῦτο — οὐ γίνεται).

ϛθ'. Τῆς Σελήνης σχηματιζούσης τοὺς ἀστέρας, τί δεῖ πράτ-

F. 249. 87th. On masculine and feminine Signs and of signs rendered masculine and feminine stars; a remarkable thing — Masculine indeed therefore Signs — [f. 249] not having stated its effect). It is Antiochus cap. 1.

88th. On the 12 Signs oblique movement? by the philosopher Agarene Teucer the Babylonian; on exaltations and depressions and houses and triplicity rulers and decans (sic) 3 into 3 faces and others into a multitude of remarkable things; and on winds; degrees minutes first and minutes second (The Zodiacal circle moves obliquely having 12 divisions — [a very full description of the XII signs, des. f. 256] easily casting off and acquiring). That this is an excerpt made by Rhetorius was demonstrated by Boll, Sphaera, p. 5 sqq.

89. On the mixtures, natures, appearances, occultations, first and second stations of the 7 stars; and furthermore on combustions, acronychal risings, and the rest, and the participation of men (Saturn is of a cold nature — f. 258] lying on the side of a square).

F. 258. 3. In summary, in rough outline, on knowing the general period of time and on the arrangement and foreknowledge of wars, the defeated party (one must know that Aries — [f. 259] happens to be in each case).

41. On the hour of conjunction and full moon: a method for finding it (When the Sun is in excess — and for a question of the hour).

F. 259. 32. On the dodecatemory and of any point whether an angle or a lot (The 12th part of the stars — into Aries).

33. On finding the Lot of Fortune, corrected and with an example (It is counted thus — [f. 260, the 11th degree of Cancer).

34. A chapter on the division of time (There is, it says [or: it says / or: nature], one single application — [f. 261] and the rest).

35. On rains, from the account of a certain Gyrus (On the rainfall that occurs for each — [f. 261v] does the same). Cf. Catal., I, 10 etc. Editum ibid., p. 131 ss.

F. 262. 36. On the places of the stars in which they rejoice (Learn the places in which the stars rejoice — initio sunt versus, tum prosa oratio, des.] into beneficence).

«ζ'. On the Dodecatemory of the Moon (Calculate the 12th part — subtracting from the numbers).

F. 262. η'. On the necessary conjunctions and on eclipse [?] (One must know this also — it does not occur).

ϛθ'. When the Moon forms aspects with the stars, what one must do and

τειν καὶ ποιεῖν (Ἡ Σελήνη τρίγωνος τῷ Κρόνῳ — [f. 263] ἐπεὶ καὶ ἀσύμφωνα).

F. 263v. ρ'. Οἱ σοφοὶ τῶν Αἰγυπτίων ἐτεκμήραντο τῆς Σελήνης σχηματιζούσης τοὺς ἀστέρας, τί δεῖ ποιεῖν καὶ πράττειν (Ἡ Σελήνη ἑξάγωνος τῷ Κρόνῳ — [f. 264] ὁμιλίαν με διδασκάλους).

ρα'. Τὸ παρὸν κακόνιον κατ' Αἰγυπτίων γλώττης διαλαμβάνει οὕτως, ὅταν ἡ Σελήνη μεταβαίνουσα ἀπὸ ζῳδίου εἰς ζῴδιον καθεκάστ καὶ κατὰ τὴν φύσιν τῶν ζῳδίων, τί δεῖ ποιεῖν καὶ πράττειν ἔξωθεν τοὺς σχηματισμοὺς τῶν ἀστέρων (Τῆς ☾ οὔσης ἐν Κριῷ — [f. 264v] φλεβοτομὴν καὶ συρικόνην).

ρβ'. Περὶ τοὺς ἀπλανεῖς ἀστέρας ἐν τῇ ἀνωτάτω ὄντες σφαίρᾳ (Οἱ ἀπλανεῖς — [f. 265] οὐσίαν ὑγράν).

ργ'. Περὶ τῆς ὀρθώσεως τῶν ἐποχῶν Ἡλίου καὶ Σελήνης (Ἰστέον ὅτι κανόνια — ἀνώμαλοι λέγονται).

ρδ'. Περὶ ἀρρένων καὶ θηλυκῶν ἐν γαστρὶ βρέφους (Χρὴ ἡμᾶς τὸν ὡροσκόπον — ἄρρεν ἔχει).

ρε'. Κριτικὸν ἀστρονομίας περὶ σεισμοῦ τοῦ Ἡλίου ὄντος ἐν τοῖς ιβ' ζωδίοις διά τε ἡμέρας καὶ νυκτὸς τὸ μέλλον (Τοῦ Ἡλίου ὄντος ἐν Κριῷ — [f. 266] ὅσοι μεγάλαι).

ρς'. Περὶ τοξοφορίας κριτικὸν εἰς τοὺς ιβ' μῆνας (Ἐν Σεπτεμβρίῳ ἂν φανῇ τόξα — [f. 266v] ἰσχυρὰ φανήσονται).

ρζ'. Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος καὶ περὶ τίνος θέλει ἐρωτᾶν (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — [f. 267] ἡμέρας δὲ θηλύνεται).

ρη'. Περὶ τοῦ προσερχομένου σοι ἐρωτᾶν ποῖον σκοπὸν ἔχει (Τῶν προσιόντων μάλιστα — [f. 267v] ἀδυνατούνταις [*sic*] ταῦτα).

ρθ'. Ἀπὸ τῆς βίβλου τοῦ Ἀπομαξὰρ (*sic*) ἀναγκαιότατα κεφάλαια ἀπὸ δοκιμασιῶν (Εἶπεν ὁ αὐτὸς πᾶσαν εὐτυχίαν ἣν δίδωσιν ὁ θεὸς [permultae paragraphi breves plerumque ab isdem verbis : εἶπεν ὁ αὐτός incipientes] — [f. 268v] ἀντιστραφήσονται αὐτῷ μετὰ ταραχῆς). Spatium vacuum.

ρι'. Ἀρχὴ σὺν θεῷ καὶ περὶ ἐκλείψεως τῆς Σελήνης, ὅπερ χουσοὺφ κατὰ Πέρσας λέγεται κρύψεις (Τὰς ἐκτεθειμένας παρ' ἡμῶν μεθόδους — [f. 269] ἄχρι τέλους εὑρίσκομεν).

ρια'. Καὶ περὶ τοῦ Ἡλίου ἐκλείψεως, ὅπερ καὶ κατὰ Πέρσας χουσοὺφ ἄδεται (Τὸ αὐθημερινὸν τοῦ Ἡλίου — [f. 269v] ἀπ' ἀρχῆς μέχρι τέλους).

ριβ'. Περὶ τοῦ ἀναβιβάζοντος διὰ τὴν ἔκλειψιν τὴν Σελήνης (Ἀφερειτ' [-αιρεῖται?] ἡ ἐποχὴ τοῦ καταβιβάζοντος — [f. 270] μέχρι τέλους ἐκλείψεως).

ριγ'. Περὶ τοῦ εἰδέναι εἰς τὴν ἔκλειψιν φωστήρων φωστήρων (*sic*) ἐν συνόδῳ πανσελήνῳ ἢ οὗ διὰ κανονίων τῶν

perform (The Moon in trine with Saturn [f. 263] since and discordant).

F. 263. ρ'. The wise men of the Egyptians determined, when the Moon forms aspects with the stars, what one must do and perform (The Moon in sextile with Saturn — [f. 264] conversation with me, teachers).

ρα'. The present evil omen, according to the Egyptian tongue, states thus: when the Moon, passing from sign to sign each day and according to the nature of the Signs, what one must do and perform outside the configurations of the stars (When « she is in Aries — [f. 264v] phlebotomy and cupping).

102. On the fixed stars being in the highest sphere (The fixed stars — [f. 265] moist substance).

103. On the correction of the epochs of the Sun and Moon (One must know that the tables — are called anomalous).

104. On male and female infants in the womb (We must the horoscope has a male sign).

105. An astronomical judgment concerning earthquake when the Sun is in the 12 Zodiac signs, by day and by night, on what is to come (The Sun being in Aries — [f. 266] however great).

196. On the critical [judgment] of archery for the 12 months (If bows appear in September — [f. 266] they will appear powerful).

197. On knowing the intention of the questioner and about what he wishes to ask (Look at the lord of the horoscope — [f. 267] but by day it becomes feminine).

198. On the person who comes to you asking what purpose he has (Of those who approach, especially [f. 267] the powerless [sic] these things).

199. From the book of Apomasar (sic), most necessary chapters from trials (The same one said: every good fortune which God grants [permultae paragraphi breves plerumque ab isdem verbis: εἶπεν ὁ αὐτός incipientes] — [f. 268v] they will be turned back upon him with confusion). Empty space.

110. Beginning, with God, and on the eclipse of the Moon, which is called khusuf in Persian, meaning concealments (The methods set forth by us — [f. 269] we find until the end). 111. And on the eclipse of the Sun, which is also called khusuf among the Persians (The daily [course] of the Sun — [f. 269v] from beginning to end).

112. On the ascending node on account of the eclipse of the Moon (The epoch of the descending node is subtracted — [f. 270] until the end of the eclipse).

113. On knowing in the eclipse of luminaries, luminaries (sic), whether at conjunction or full moon or not, by means of the tables of the

Ἀράβων (Προεκθέμενος τὰς ἐκλειπτικὰς μεθόδους — εἰ δ' οὖν οὐδαμῶς).

F. 270v. ριδ'. Περὶ ἀποτελεσμάτων τῶν τῆς Σελήνης ἐκλείψεων (Τῆς ☾ ἐκλειπούσης — ἐν τοῖς ὑποκειμένοις κλίμασιν).

ριε'. Περὶ τῶν ἐκλείψεως (*sic*) Ἡλίου τε καὶ Σελήνης καὶ κομήτων καὶ διάπτων ἀποτελέσματα καὶ περὶ χρωμάτων· τὰ τῶν ἐκλείψεων χρώματα πέντε εἰσίν· μέλαν ἐρυθρὸν ὑπόλευκον ἰοειδὲς καὶ χρυσοειδές· καὶ ἕτερον τὰ περὶ ἀνέμων (Ἀνέγραψαν δὲ οἱ παλαιοὶ Αἰγύπτιοι — [f. 273v] Μηδοῖς δὲ πρὸς ἀλλήλους πόλεμον). Ex Hephaest., I, 21.

ρις'. Περὶ τῆς καταλήψεως τῆς ἀρχῆς τῶν χρόνων καὶ τῶν μηνῶν τούτου, κατὰ ποίαν ἡμέραν εἰσέρχονται τῆς ἑβδομάδος (Κρατῶν τὰ ἔτη — τοῦ ζητουμένου μηνός).

ριζ'. Περὶ τῆς ἐναλλαγῆς τῆς τοῦ χρόνου ἀρχῆς, ἥπερ κατὰ δ' ἔτη συμβαίνει γὰρ τοῦ γίνεσθαι (Γινώσκειν δὲ χρὴ — εἰς τὸ τίλος τοῦ Ἐσφεντάτ).

ριη'. Περὶ εὑρέσεως τῆς ἡμέρας τῶν Περσῶν κατὰ τὸν ζητούμενον μῆναν (*sic*) τῶν Ἑλλήνων (Δεῖ τηρεῖν ἐν ποίᾳ — [f. 274] τοῦ ἑξῆς μηνός).

ριθ'. Περὶ τῆς ἐκβολῆς τῶν χρόνων τῶν Ῥωμαίων τῶν Περσῶν καὶ τῶν Ἀράβων διὰ κανονίων ἀπὸ τῶν χρόνων τῶν Σουλτανικῶν (Ἧρκει μὲν οὖν καὶ — [f. 274v] σαφῆ παραστήσει τὰ λεχθέντα).

ρκ'. Περὶ τῆς ὥρας καὶ τῶν κανονίων τῶν τεθέντων τοῦ χρόνου (Συντομίας οὖν χάριν — καθὼς ἄνωθεν εἴρηται).

ρκα'. Περὶ τὸ πῶς δεῖ εὑρίσκειν τὴν ὥρα<ν>, καθ' ἣν οἱ ἀστέρες μετὰ τὴν Σελήνην μοιρικῶς σχηματίζονται· ἐνταύτα (*sic*) ἐγένετο λήθ καὶ ἐγράφησαν ἀσυντάκτως τρεῖς ἐξηγήσεις (Περὶ τῶν ἀλλήλους σχηματισμῶν — [f. 275] πολλάκις εἴρηται).

ρκβ'. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν ὥραν, καθ' ἣν μοιρικῶς [?] οἱ ἓξ (*sic*) ἀστέρες πρὸς ἀλλήλους σχηματίζονται, οἷον ὁ Κρόνος, ὁ Ζεύς, ὁ Ἄρης, Ἀφροδίτη καὶ Ἑρμῆς (Ἡ τῆς κινήσεως ἑκάστου — [f. 275v] μεθόδου εὑρίσκειν).

ρκγ'. Περὶ τῆς εὑρέσεως τῆς ὥρας, καθ' ἣν μοιρικῶς σχηματίζονται οἱ μὴ κατ' εὐθεῖαν κινούμενοι ἀστέρες (Ἐπειδήπερ οὐ πάντες — [f. 276] πολλάκις εἴρηται).

ρκδ'. Περὶ τῆς ἐκβολῆς τῶν ὡρῶν τῆς ἡμέρας ὁποίου δή τινος κλίματος βούλει ἢ πόλεως ἢ χώρας ἀπὸ τῶν τούτου ἀναφορῶν (Αἱ ἅπαξ ἑνὸς χρόνου — ἐν τῇ τῶν ἐφημερίδων ἐκθέσει).

ρκε'. Περὶ τῶν ἑπτὰ κλήρων τῶν ἐν τῇ Παναρέτῳ. ὁ κλῆρος τῆς τύχης (Πρῶτος ὁ τῆς τύχης — [f. 277v] ἐν τῷ θεματίῳ [manus recentior nonnulla subiecit]): ex Paulo Alexandrino. Cf. *Catal.*, IV, p. 81, n. 2.

Arabs (Having set forth beforehand the methods of eclipses — [redacted] if indeed thus in no way).

F. 270. 114. On the effects of lunar eclipses (The eclipsing [Moon] – in the regions lying below).

115. On the effects of eclipses of the Sun and Moon and of comets and shooting stars, and on colors; the colors of eclipses are five: black, red, whitish, violet, and golden; and another section on winds (The ancient Egyptians recorded – [f. 273] and war among the Medes against one another). From Hephaest., I, 21.

116. On the determination of the beginning of the years and their months, according to which day of the week they begin (Holding the years – of the month sought).

117. On the change of the beginning of the year, which occurs every 4 years, on how it comes about (One must know: at the end of Esfandad).

118. On finding the Persian day corresponding to the sought month of the Greeks (One must observe in which — [f. 274] of the following month).

119. On the conversion of the years of the Romans, the Persians, and the Arabs by means of tables from the years of the Sultans (It suffices therefore also [f. 274, will clearly set forth what has been said).

120. On the hour and the tables established for the year (For the sake of brevity, therefore — as has been stated above).

121. On how one must find the hour at which the stars form aspectual configurations with the Moon degree by degree; here there occurred an omission and three explanations were written in a disorderly fashion (On the mutual configurations – [f. 275] as has been said many times).

122. On how one must find the hour at which the six (sic) stars form aspects with one another in degrees, such as Saturn, Jupiter, Mars, Venus, and Mercury (The method of finding the movement of each — f. 275).

123. On finding the hour at which the stars that do not move in a straight line form aspects in degrees (Since not all — [f. 276] as has often been said).

124. On the projection of the hours of the day for whatever climate, city, or region one wishes, from its ascensions (Once for one time — in the exposition of the ephemerides).

125. On the seven lots in the Panaretos. The lot of fortune (First the lot of fortune — [f. 277'] in the thema [a more recent hand has added certain things]): from Paulus Alexandrinus. Cf. Catal., IV, p. 81, n. 2.

ρκς'. Κεφάλαια ἀναγκαῖα περὶ τῶν κλήρων τοῦ θεματίου (Περὶ κλήρου Ζωῆς· ἀπὸ μοίρας Ἡλίου — [folium des. in medio enuntiato] ἐπὶ τὸν Δία καὶ ἄλλον [exciderunt ut videtur duo media quaternionis folia]). Capita perierunt haec :
<ρκζ'. Περὶ καθάρσεως καὶ ἐμέτου. Cf. Hephaest., III, 31.
ρκη'. Περὶ ἐρωτήσεως πότε γενήσεται τὸ ζητούμενον.
ρκθ'. Περὶ ἀγορασίας καὶ διδόντος>.

F. 278. ρλ'. Περὶ κριτηρίου (Ὡροσκόπος ἔσται ὁ κατήγορος — καὶ οὕτως ἀποφαίνου).
ρλα'. Περὶ αἰτήσεως χάριτος (Τοὺς αἰτοῦντας — γυναικῶν καὶ ἀνδρῶν) = Heph., III, 25.
ρλβ'. Τοῦ Ἡφαιστίωνος περὶ θησαυροῦ (Εἰ ἐρωτηθῆς περὶ τόπου — τοῦ σαφηνισθέντος).
ρλγ'. Ἐπὶ παντὸς πρᾶγματος ἐγχειρουμένου — [f. 278v] ἡ τούτου ἐγχείρησις).
ρλδ'. Περὶ ὁδοιπορίας (Βλέπε τὸν ὡροσκόπον — αἱ ἡμέραι ἀπὸ Ἡλίου).
ρλε'. Δωροθέου Σιδωνίου περὶ δανίου (Ἐὰν δανείσεσθαι — τὸ δάνεισμα ἔσται). Edetur infra.
ρλς'. Πῶς δεῖ ἄρχοντα καὶ δυνάστην τυχῆ [scr. ἐντυχεῖν] (Ἀρμόζει ἄρχοντι συντυχεῖν — ἀνεπιτεύκτως ἔχει).

F. 279. ρλζ'. Περὶ τοῦ δυσέκτου χρόνου (Ὁ δύσεκτος χρόνος — ὁ χρόνος δίσεκτος).
ρλη'. Περὶ τῶν πρὸς ἀλλήλους σχηματισμῶν τῶν ἀστέρων καὶ τῆς τούτων ὀνομασίας ἐκ τῆς τοῦ Ἡλίου ἐν ἐγγύτητι ἐποχῆς (Μετὰ τὴν διδασκαλίαν τῆς ἐγχαράξεως — [f. 279v] ὁμοίως καὶ ἐπὶ τῶν ἄλλων).
ρλθ'. Περὶ φάσεων καὶ κρύψεω<ν> στηριγμῶν πρώτων καὶ δευτέρων, ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων· ἐκ τοῦ Ἑλληνικοῦ τοῦτ' ἔλαβον (Ὀνομάζονται οἱ ἀστέρες — ἑῶος ἀνατολικός).
ρμ'. Περὶ εὐλογίσεως νύμφης καὶ γάμου τελουμένου δοκίμιον (Τῆς Σελήνης οὔσης — [f. 280] διὰ τὸ εἶναι οἶκον τοῦ Διός).
ρμα'. Περὶ τοῦ γνῶναι εἰ ἔσται εὐθηνία (Στῆσον τὸν ὡροσκόπον — [f. 280v] ψυχρὸν καὶ ξηρόν).
ρμβ'. Περὶ τοῦ εἰδέναι πότε γενήσεται τὸ πρᾶγμα κατὰ Σελήνην ἕτερον (Ἴδε τὴν Σελήνην — δηλοῦσιν ἀγαθά).
ρμγ'. Περὶ τοῦ εἰδέναι εἰ συμφέρει οἰκῆσαι ἐν τόπῳ ᾧ θέλεις (Ὅταν καταλάβῃς — τὸ αὔταρκες).
ρηδ'. Καὶ περὶ τέχνης (Ἡ Σελήνη — διαμετρεῖ δέ).
ρμε'. Περὶ κεκρυμμένου πράγματος εἰ ἔστιν καὶ τί ἐστιν ἐν τῷ τόπῳ ἐκείνῳ (Εἰ ἐρωτᾶς ἰδὺν [*sic*] — [f. 281] οὐχ εὑρεθήσεται).

126. Necessary chapters on the lots of the thema (On the lot of life: from the degree of the Sun [the folio ends in the middle of a sentence] to Jupiter and another; it appears that two middle folios of the quaternion have fallen out). These chapters have perished: <127. On purging and vomiting. Cf. Hephaest., III, 31. 128. On the question of when what is sought will come to pass. 129. On buying and the one who gives>.

F. 278. 130. On judgment (The horoscope shall be the accuser and — pronounce thus).

131. On the request for favor (Those who ask — of women and men) = Heph., III, 25.

132. Hephaestion's on treasure (If you are asked about a place — of what has been clarified).

133. On every matter being undertaken [f. 278a] the — the undertaking of it).

134. On travel (Look at the horoscope — the days from the Sun).

135. Dorotheus of Sidon on a loan (If one is about to borrow — the loan will be). Edetur infra.

136. How one must meet a ruler and a potentate (It is fitting to meet a ruler — it is unattainable).

F. 279. 137. On the bissextile time (The bissextile time — the leap year).

138. On the mutual configurations of the stars and their nomenclature based on the proximity of the Sun's position (After the teaching of the engraving [f. 279a] likewise also for the others).

139. On the phases and occultations of first and second stations, and also on combustions and acronychal risings; I took this from the Greek (The stars are called morning star (v eastern/oriental).

140. On the blessing of a bride and a test of a marriage being performed (The Moon being [f. 280] because it is the house of Jupiter).

141. On knowing whether there will be prosperity (measure the horoscope — [f. 280] cold and dry).

142. On knowing when the matter will occur according to the Moon, another method (Look at the Moon — they indicate good things).

143rd. On knowing whether it is beneficial to dwell in a place you desire ("When you arrive — self-sufficiency).

144th. Also on occupation (The Moon – but she diameters).

145th. On a hidden matter, whether it exists and what it is in that place (If you ask for something pleasant [sic] - [f. 281] it will not be found).

F. 281. ρμς'. Περὶ μετοικήσεως (Ὅταν μέλλῃ τις ποιῆσαι — ὑπὸ καλοποιῶν μαρτυρούμενοι).
ρμζ'. Περὶ ἀρχιερώσεως, γενήσεταί τις ἀρχιερεύς (Ἐὰν ὡροσκοπῇ ὁ Ζυγός — τούτῳ διελεῖ).
ρμη'. Ἕτερον περὶ πράξεως καὶ τέχνης (Ὁ περὶ πράξεως — [f. 281v] ἀμυδροτέραν ποιεῖ).
ρμθ'. Περὶ δορυφορίας τῶν ἀστέρων (Δορυφορία δ' ἐστὶν — [f. 282] τοὺς ἡμερινούς) = cod. Flor. 7, f. 134. Est Rhetorii, c. 23.
Περὶ συμφωνίας (Σύμφωνα δὲ — ἐνεργοῦσιν) = cod. Flor. 7, f. 194v. Rhetor., c. 25.
ρν'. Περὶ δεκαταίας (*sic*) ἢ καθυπερτερήσεως (Ἔτι δεκαταία [pro ἐπιδεκατεία] — ἐπιθεωρεῖ) = cod. Flor. 7, l. c. Rhetor., c. 26.
ρνα'. Περὶ κακώσεως καὶ ἀχρηματίστων τόπων (Κάκωσις δὲ λέγεται — τοῦ μεσουρανήματος) = cod. Flor. 7, l. c. Rhetor., c. 27.
ρνβ'. Περὶ ἰδιοπροσώπου (Ἰδιοπροσωπεῖν λέγεται — [f. 282v] τοῦ δὲ ὕψωμα) = cod. Flor. 7, l. c. Rhetor., c. 29.
ρνγ'. Περὶ ἀνταναλύσεως (Ἀντανάλυσις — χρηματίζοντες). Rhetor., c. 31.
ρνδ'. Περὶ τῆς τοῦ ἐνιαυτοῦ διαιρέσεως (Διαιρεῖται — εἰς Πλειάδων ἀνατολήν).
ρνε'. Τῶν δὲ ἀπλανῶν ἀστέρων ἐπιτολὴ γίνεται τοῦτον τὸν τρόπον· ἀνατολὴ πρὸ ε' εἰδῶν Μαΐων (Ἀπὸ Πλειάδων ἀνατολῆς — [f. 283] αἱ ἡμέραι ἀπὸ Ἡλίου).
ρνς'. Ἕτερον τοῦ θείου Πτολομαίου (Τῇ μὲν πρώτῃ μοίρᾳ τοῦ Κριοῦ παρανατέλλει — [f. 283v] κράσεως Ἑρμοῦ). Cf. Boll, *Sphaera*, p. 82.
ρνζ'. Ἰδοῦ καὶ ἑτέρα κατάθεσις περι τῶν ἀπλανῶν ἀστέρων (Τῇ νεομηνίᾳ τοῦ Ἰαννουαρίου — [f. 284] Κύων ἑῷος δύνει).
ρνη'. Ἐκ τῆς βίβλου τοῦ μαθηματικοῦ Ἡφαιστίωνος εἰδίως (?) ἔχον καὶ τοὺς λη' ἀστέρας (Κατάληπται δὲ καὶ ἡ τῶν ἀπλανῶν — [f. 285] Κρατήρ· Ἰχθύς· Δεσμά).

F. 285v. ρνθ'. Περὶ συνελεύσεως ἀνδρὸς πρὸς τὴν γυναῖκα (Μέλλων δὲ — καὶ εὐδαίμονα). Cf. Heph., III, 10.
ρξ'. Περὶ ἐμπράκτων ὡρῶν καὶ ὀνείρων (Περὶ δὲ ἐμπράκτων — εἰ δὲ λ', ἀνέκβατα). Cf. Heph., III, 23.

F. 286. ρξα'. Περὶ τω (*sic*) πῶς ἄν τις γνοίη τὰς πεύσεις τῶν βο<υ>λομένων σκέψασθαι ἐκ καταρχῆς· ἀναγκαῖον (Γνοίη δ' ἄν τις — [f. 288v] καὶ τῶν ὁμοίων) = Hephaest., III, 4.
ρξβ'. Κεφάλαιαι (*sic*) ρ' τοῦ σοφωτάτου Πτολομαίου, ἅτινα καὶ Καρποὶ ὀνομάζονται. [Des. f. 292]. Cf. cod. Flor. 3, f. 19v.

F. 281. 146th. On change of residence (When someone is about to act by those who do good being witnessed).

147th. On high priesthood, whether someone will become a high priest (If Libra is on the horizon — he will assign to this one).

148th. Another on action and occupation (The one concerning action - [f. 281v] makes more dim).

149th. On the bodyguard of the stars (Bodyguard is — [f. 282] the diurnal ones) = cod. Flor. 7, f. 134. This is Rhetorius, c. 23.

On Harmony (But harmonious they are active) = cod. Flor. 7, f. 194. Rhetor., c. 25.

150. On the tenth-sign aspect (sic) or superiority (Further the tenth-sign aspect [instead of ἐπιδεκατεία] — observes) = cod. Flor. 7, 1. c. Rhetor., c. 26.

151. On affliction and inactive places (Affliction is said — of the midheaven) = cod. Flor. 7, 1. c. Rhetor., c. 27.

152. On personal appearance (To be in one's own face is said [f. 282v] — of the exaltation) = cod. Flor. 7, 1. c. Rhetor., c. 29.

153. On reciprocal dissolution (Reciprocal dissolution — being active). Rhetor., c. 31.

154. On the division of the year (It is divided — into rising of the Pleiades).

155. The rising of the fixed stars occurs in the following manner: a rising before the 5th of the Ides of May (From the rising of the Pleiades — [f. 283] the days from the Sun).

156. Another work of the divine Ptolemy (To the first degree of Aries there rises alongside — [f. 283] of the mixture of Mercury). Cf. Boll, Sphaera, p. 82.

157. Behold also another account concerning the fixed stars (On the new moon of January [f. 284] the Dog Star sets at dawn). 158. From the book of the mathematician Hephaestion, containing in particular (?) also the 38 stars (And the fixed stars are also apprehended — [f. 285] Crater; Pisces; Bonds).

F. 285. 159. On the union of a man with a woman (He who is about to — and prosperous). Cf. Heph., III, 10.

160. On propitious hours and dreams (Concerning propitious — and if 30, without issue). Cf. Heph., III, 23.

F. 286. 161. On how one might know the inquiries of those wishing to examine from the beginning; necessary (One might know — [f. 288v] and of similar things) = Hephaest., III, 4.

162. One hundred chapters (sic) of the most wise Ptolemy, which are also called the Fruits. [Des. f. 292]. Cf. cod. Flor. 3, f. 19.

F. 292v. ρξγ'. Στεφάνου φιλοσόφου Ἀλεξανδρέως ἀποτελεσματικὰ πράγματα πρὸς Τιμόθεον γραμματικὸν τὸν αὐτοῦ συμμαθητὴν κατὰ τοῦ φανέντος Μωάμεθ· δηλονότι καὶ προφήτην ἑαυτὸν ἐκάλεσεν· ἥτις ὑπῆρχεν τε τότε κατὰ Ῥωμαίων ἔτος ͵ϛρκθ' εὐδαιμονοῦντος Ἡρακλίου τοῦ βασιλέως (Τοῖς ἤδη πεπονημένοις — [f. 299] τὴν τῶν κρατούντων ὠμότητα). Τέλος Στεφάνου τοῦ φιλοσόφου Ἀλεξανδρέως. = cod. Flor. 7, f. 240. Ex hoc codice aliisque ed. Usener ind. lect. Bonn, 1879/80.

ρξδ'. Septem exempla geniturarum : I. Ἔτους Διοκλητιανοῦ σδ'. — II. Ἑτέρα καταρχὴ περὶ σαβάνου ἄπωτος (*sic*) παιδίσκης. — III. Περὶ Λέοντος μικροῦ εἰ ἡμεροθῆ. — IV. Ἔτους Διοκλητιανοῦ μὴν Ἐπιφὶ κδ' ... — V. Ἑτέρα καταρχὴ τοῦ αὐτοῦ ὅτε εἰσῆλθε = *Catal.*, I, p. 100 sq. — VI. Ἐρώτησις περί τινος ἐν Σμύρνῃ περὶ πλοίου προσδοκωμένου = *Catal.*, I, p. 103 sq. — VII. Ἡφαιστίωνος ἀπὸ τοῦ τρίτου αὐτοῦ βιβλίου (Σκέπτονται δὲ τὰς γενέσεις οὕτως ὡς ἐκτίθε<ν>ται οἱ περὶ Πετόσιριν ... Geniturae I-IV et VII in appendice edentur.

F. 302. ρξε'. Ἐφεξῆς δὲ καὶ ἑτέρων γενέσεων μνημονεύσας τοιοῦτῳ τρόπῳ σκέπτεσθαι τοῦ ἑναῖς φησιν [citantur libri Salmeschiniaci] — βίου καὶ προκοπῆς = Hephaest., cf. f. 347.

F. 302v. ρξς'. Ἑτέρου δὲ σκέμματος κατὰ τὸ ἑξῆς ὁμοίως ἀρξόμεθα (Καὶ ὁ Κριτόδημος ταῦτά φησι — [f. 303] ζῴδιον καὶ κλίμα). Manus recentior de motibus planetarum nonnulla subiecit. —

F. 303v post ornamentum : ρξζ'. Ἀρχὴ σὺν θεῷ· εἰσαγωγὴ κατὰ μέρος ἀστρονομίας διὰ στίχου Ἰωάννου φιλοσόφου τοῦ Καματηροῦ πρὸς βασιλέαν Ἐμμανουὴλ τὸν Κομνηνὸν· περὶ τὰ ιβ' ζῴδια etc. (Πρὸς ὕψος τέχνης ὥρμησα — [f. 338v ubi caput ρϛγ' des. in verba] καὶ μηνυτὰ σημείων). Cf. L. Weigl, *l. c.*, p. 8. —

ρϛδ'. Καὶ περὶ τῶν ἑπτὰ ἀστέρων τὰς φυσικὰς αἱρέσεις (Κρόνου. Ὁ μὲν οὖν Κρόνος ἀστὴρ μόνος τὴν οἰκοδεσποτίαν λαβὼν — [f. 339v] τὴν βλάβην ἐμποιοῦσιν).

ρϛε'. Τῶν τροπικῶν ζῳδίων ὡροσκοπούντων Κριοῦ Καρκίνου Ζυγοῦ Αἰγόκερω μὴ ἅψῃ ὁδοῦ — [f. 340v] ταῦτα δηλοῖ ἅπερ ὡροσκοποῦντα.

ρϛς'. Εἰς κεφάλαι<ον> ρ'. Ἡ δὲ τῶν ἡλιακῶν ἢ τῶν σεληνιακῶν εἴτε ὡροσκοπικῶν πραγματία ... Εἰς κεφάλαιον ρλε' τοῦ Ἡφαιστίωνος ... Εἰς τὰ ρξε' κεφάλαια τοῦ Πτολομαίου ... Ἐνταῦτα (*sic*) καὶ ὁ Κριτόδημός φησιν... [f. 341] ζωογονεῖται καὶ ἀλλοιοῦται. Partim infra edetur.

F. 341v. ρϛζ'. Περὶ τὰς λέξειν (*sic*) τῶν σχημάτων (Ὡρονόμον λέγε ἐκεῖνον — λέγονται προηγούμενα).

F. 292. 163. Astrological matters of Stephanus the philosopher of Alexandria addressed to Timothy the grammarian, his fellow student, concerning the one who appeared as Muhammad and called himself a prophet; which was then in the Roman year 6129, during the prosperous reign of Emperor Heraclius (To those who have already laboured — [f. 299] the cruelty of those in power). End of Stephanus the philosopher of Alexandria. = cod. Flor. 7, f. 240. From this codex and others ed. Usener ind. lect. Bonn, 1879/80.

164. Seven examples of nativities: I. Year of Diocletian 204. — II. Another inception concerning a shroud of a lost (sic) girl. III. Concerning a small Leo, whether tamed. — IV. Year of Diocletian, month Epiphi, 24th... — V. Another inception of the same when he entered = Catal., I, p. 100 sq. — VI. A question concerning someone in Smyrna regarding an expected ship = Catal., I, p. 103 sq. — VII. From Hephaestion's third book (They examine the nativities in the manner set forth by those around Petosiris.... Nativities I–IV and VII will be published in an appendix.

F.302. 165. Next, having also made mention of other nativities, he says to examine them in such a manner [the books of Salmasius are cited] — of life and progress. Hephaest., cf. f. 347.

F. 302v. 166. Of another examination, in what follows we shall begin similarly (And Critodemus says these things — [f. 303] Zodiac sign and clime). A more recent hand added some notes on the movements of the planets. —

F. 303v After the ornament: 167. Beginning with God: an introduction by parts to astronomy in verse by John the philosopher Kamateros addressed to Emperor Manuel Comnenus; concerning the 12 Zodiacs etc. (I set forth toward the height of the art [f. 338v where the chapter ends in the words] and signs of indications). Cf. L. Weigl, l. c., p. 8.

174. And concerning the natural sects of the seven stars (Of Saturn. Now Saturn, the star alone having received the house-mastership — [f. 339] they produce the harm).

ρφε΄. When the tropical signs Aries, Cancer, Libra, Capricorn are in the ascendant, do not set out on a journey — [f. 340] these indicate what they signify when ascending.

ρας΄. On chapter 100. The treatise on solar or lunar or horoscopic matters ... On chapter 235 of Hephaestion ... On the 165 chapters of Ptolemy ... Here also Critodemus says... [f. 341] it is animated and altered. Partim infra edetur.

F. 341. ρςζ΄. On the terminology of configurations (Call the Horoscopus that one — they are called preceding).

F. 341v. ρϛζ' (*sic*). Ἕτερον δωδεκατημόριον κατὰ γενεθλίου (Ὅταν ἐμπέσῃ τὸ — καὶ ὀλιγοχρόνια).
ρϛη'. Περὶ γυναικῶν ἐγκυμόνων ὅτε γεννωσ' ἐκ παντὸς κρεῖσσον (Ἡ γὰρ Σελήνη καθ' ἑαυτὴν — [f. 342] τοῦ Αἰγοκέρου πέλει). Versus sunt Iohannis Camateri.
ρϛθ'. Περὶ τῶν ιβ' ζῳδίων χρησίμων καὶ ἀναγκαίων κεφάλαια (Ὁ Κριὸς ζῴδιον ἀρρενικὸν — [f. 342v] δίσωμον).
σ'. Ἀναγκαιότατον κεφάλαι<ον> περὶ ἀτρόφων νηπίων καὶ περὶ χρόνου ζωῆς (Μετὰ τὸ ἐκτεθῆναι τὴν τοῦ Πτολομαίου λέξιν — [citantur Porphyrius, Antiochus, Apollinarios, Dorotheus, Critodemus, des. f. 344v] ζῴδιον καὶ κλίμα) = Hephaest., II, 10.

F. 345. Inscr. in marg. sup. minima : Ἀποτελέσματα τῶν ιβ' ζῳδίων (Δὲ θηλυόμέη (?) — [f. 345v] σύ<γ>κρισιν σχήματα καὶ δυνάμεις). Folia 345 et 346 e compage soluta dubium num recte inserta sint.
ρξη'. Κεφάλαιον παρὰ τῶν Ἀράβων καὶ Αἰγυπτίων κατὰ γενεθλίου βρέφους καὶ περὶ χρόνων ζωῆς (Ὁ τῆς οἰκοδεσποτίας τρόπος — [f. 346] μεταβάλλονται εἰς ἀγαθοποιίαν).

F. 346v. Καὶ ἑτέρα κατάθεσις ἁπλοῦς διὰ γενεθλίου βρέφους περὶ χρόνων ζωῆς μεταγλωτισθὲν παρ' Αἰγυπτίων· παραδοὺς ἡμῖν ὁ σοφώτατος Παῦλος (Εὑρίσκεται δὲ παρὰ τοῦ — [des. in notas varias]).

F. 347. Τοῦ Ἡφαιστίωνος (Τοῦ θεματίου οἱ καταρχοί βλέπε — [citantur libri Salmeschiniaci, des. f. 348] βίου καί προκοπῆς). Cf. f. 302. Ex Hephaest., altero libro, cap. 18, f. 112, cod. Paris. 2417.

F. 348v vacuum est.

F. 349. Κεφάλαιον ἀναγκαιότατον παρὰ Περσῶν καὶ Αἰγυπτίων περὶ οἰκοδεσποτίας κατὰ γενεθλίου βρέφους καὶ περὶ χρόνων ζωῆς καὶ τῶν λοιπῶν (Ὁ τῆς οἰκοδεσποτίας τρόπος — [f. 350] καὶ ἐν τοσούτῳ ἡ θεωρία).

F. 350v varia ex hoc ipso codice enotantur.

F. 351. Κρίσις κατὰ τῶν ιβ' τόπον [vel τρόπον] τοῦ θεματίου διὰ τὸ τεχθὲν βρέφος τοῦ Παλαμήδους (Ὁ πρῶτος οἶκος — [f. 351v] ἰδίαις πράξεσιν ἀσχολοῦντας). —

F. 352. De horologio. ([Ex sequentibus, quae omnia recentia sunt, huc pertinet f. 353] Ὁ γεννηθεὶς ἐν ζῳδίῳ τῷ Τοξότῃ — αὐξινθήσεται [geniturae exemplum]).

F. 357. Ὁ μὲν πρῶτος δεκανὸς καλεῖται Παρχάμ — [f. 358v] σπλῆνα ὅλως ἢ ἧπαρ. Adpicti sunt decanorum characteres magici. Haec folia saec. XVII conscripta et postea inserta esse videntur. Totum caput infra edetur.

F. 341. ρλζ′ (sic). Another dodecatemory according to the nativity (When it falls — and short-lived).
ρφη′. On pregnant women, that it is best of all when they give birth (For the Moon by herself — [f. 342] belongs to Capricorn). The verses are by John Camateros.
ριθ′. Chapters on the useful and necessary aspects of the 12 zodiac signs (Aries is a masculine sign — [f. 342v] bicorporeal).
σ′. A most necessary chapter on infants who fail to thrive and on the length of life (After setting out the text of Ptolemy — cited are Porphyry, Antiochus, Apollinarius, Dorotheus, Critodemus, des. f. 344] sign and clime).
Hephaest., II, 10.

F. 345. Inscribed in the upper margin in very small letters: Effects of the 12 Signs (The effeminate (?) — [f. 345v] comparative configurations and powers). Folios 345 and 346, having come loose from the binding, it is doubtful whether they have been correctly inserted.

168. A chapter from the Arabs and Egyptians concerning the nativity of an infant and the years of life (The method of lordship - [f. 346] they are transformed into beneficence). F. 346.
And another simple exposition for the nativity of an infant concerning the years of life, translated from the Egyptians; the most wise Paul having delivered it to us (It is found among — [des. in [illegible]tas varias]).

F. 347. Of Hephaestion (The beginnings of the chart, see [books of Salmeschiniaci are cited, des. f. 348] of life and advancement). Cf. f. 302. Ex Hephaest., altero libro, cap. 18, f. 112, cod. Paris. 2417.

**F. 348v** is blank.

F. 349. A most necessary chapter from the Persians and Egyptians concerning lordship according to the nativity of an infant and concerning the years of life and the rest (The method of lordship - [f. 350] and in so much the theory).

**F. 350v** various notes are taken from this same codex.

F. 351. A judgment according to the 12th place [or manner of the chart for the infant born, of Palamedes (The first house [f. 351'] occupying themselves with their own affairs). —

F. 352. On the horoscope. ([From the following, which are all recent, f. 353 belongs here] He who is born in the Zodiac sign of Sagittarius shall grow [example of a nativity]).

F. 357. The first decan is called Parcham — [f. 358] the spleen entirely or the liver. The magical characters of the decans are depicted. These folios appear to have been written in the 17th century and inserted afterward. The entire chapter will be published below.

F. 359. Formulae et characteres magici.
F. 360. Περὶ πολιορκουμένων πόλεων (Δεῖ σκοπεῖν τὸν ὡροσκόπον etc.)
F. 361-362 characteres magici.
F. 362ᵛ. Sine titulo. Τῆς ☾ οὔσης ἐν Κριῷ — οὐ χυρουργης (*sic*).
F. 363-364ᵛ formulae magicae. In sequentibus astrologica pauca nullius pretii cum superstitionis illius aetatis reliquiis commixta sunt.
F. 371. Περὶ τῆς τῶν ζῳδίων ἀναφορᾶς (Τοὺς δὲ ζῳδιακοὺς χρόνους — [f. 371 des. in media sententia] ἀναιρέτας ἢ ἀφέτας).

**2**. Cod. philos. gr, 115. — Chartac., cm. 25 ½ × 17, ff. 226, saec. XIII scriptus (ante annum 1241, v. f. 33ᵛ), ductibus magnis pulchrisque et atramento optimo. — Cf. Nessel, p. 70 sq. — Cum f. 1 perierit, index complet f. 2-5ᵛ et a cap. κζ' incipit. In f. 6ᵛ nonnulla postea conscribillata sunt, textus in f. 7 incipit in cap. ε'; quod folium cum mutilum sit, etiam prima verba amissa sunt, sed certum est esse hoc caput Ptolem., II, 7 [1]; legitur in f. 8 : Ὁ δὲ τῆς Ἀφροδίτης μόνος κύριός ἐστι τοῦ συμβαίνοντος. — F. 8ᵛ. Ὁ δὲ τοῦ Ἑρμοῦ τὴν οἰκοδεσποτείαν λαβὼν — τῶν ἐκλειπτικῶν τόπων πρὸς ὁπότερον τῶν φώτων.

F. 10. ς'. Περὶ χρωμάτων ἐκλείψεων καὶ κομήτων καὶ τῶν τοιούτων (Τηρητέον δὲ πρὸς τὰς καθόλου περιστάσεις καὶ τὰ περὶ τὰς ἐκλείψεις χρώματα — τοῦ ἔτους νουμηνίας ἁρμόζον ἂν εἰ προδιαλαβεῖν) = Ptolem., *Tetrab.*, II, 8.
F. 11. ζ'. Περὶ τῆς τοῦ ἔτους νουμηνίας (Ὅτι μὲν οὖν ἀρχὴν ταύτην εἶναι προσήκει — ὑπόλοιπον δ' ἂν εἴη καὶ περὶ τῆς ἐπὶ μέρους τῶν ζῳδίων φύσεως εἰπεῖν) = Ptolem., II, 9.
F. 12ᵛ. η'. Περὶ τῆς μερικῆς πρὸς τὰ καταστήματα φύσεως τῶν ζῳδίων (Τὸ μὲν οὖν τοῦ Κριοῦ δωδεκατημόριον — [f. 16] καὶ ταῖς ἐπὶ μέρους τύχωσι συσχηματιζόμενοι) = Ptolem., II, 10, 11.
F. 16. δ'. Περὶ τῆς τῶν μετεώρων σημειώσεως (Χρήσιμοι δ' ἂν εἶεν πρὸς τὰς τῶν κατὰ μέρος ἐπισημασιῶν προγνώσεις — [f. 16ᵛ] καὶ καθαρὰ φαινομένη καὶ μηδὲν ἔχουσα περὶ [*sic*]) = Ptolem., II, 12. Hic aliquid periit.
F. 17. Inc. νº ὑγραντικὸς εἰς τὰ προηγούμενα τῶν χηλῶν ἢ τοῦ Ζυγοῦ... deinde legitur inscr. : Σκορπίῳ· Ἀφροδίτη κυριεύουσα τῶν ὁρίων... Tum
F. 17ᵛ. Τοξότῃ· Ἀφροδίτη κυριεύουσα τῶν ὁρίων et deinde Αἰγόκερῳ· Ἀφροδίτη κυριεύουσα τῶν ὁρίων, tum Ἑρμῆς κυριεύων τῶν ὁρίων, postremo Ἑρμῆς κυριεύων τῶν ὁρίων τῆς συζυγίας ἐν τοῖς Ἰχθύσιν — [f. 22] καὶ στηρίζων, ἀσύμφερ (*sic*) ἡγεμόσι : — σκόπει τὴν ἐαρινὴν τροπὴν ὅταν ὁ Ἥλιος εἰσέρχηται — δύνα-

[1] De Ptolemaei textu, qualem hic codex exhibet, cf. Boll, *Sitzungsber. d. Münch. Akad.* 1899, I, p. 84.

F. 359. Magical formulas and characters.

F. 360. On besieged cities (One must examine the horoscope etc.)

F. 361-362 magical characters.

F. 362. Without title. Of the ☾ being in Aries [illegible] not a surgeon (sic).

F. 363-364 magical formulas. In what follows, a few astrological matters of no value are mixed together with remnants of the superstitions of that age.

C. 371. On the Rising of the Zodiac Signs (The Zodiacal times — [f. 371 ends in mid-sentence] destroyers or releasers).

2. Cod. philos. gr. 115. Paper, 25 ½ × 17 cm, ff. 226, written in the 13th century (before the year 1241, see f. 33'), in large and beautiful script with excellent ink. Cf. Nessel, p. 70 sq. — Since f. 1 has been lost, the index occupies ff. 2–5 and begins from chapter 27. On f. 6 some things were written in later, the text begins on f. 7 at chapter 5; since that folio is mutilated, the first words are also lost, but it is certain that this chapter is Ptolem., II, 7[1]; on f. 8 it reads: But Venus alone is lord of what occurs. F. 8. But he who has taken the lordship of Mercury of the eclipse places in relation to whichever of the luminaries.

F. 10. ς'. On the Colors of Eclipses and Comets and Such Phenomena (One must observe, in relation to general circumstances, also the colors of eclipses – it would be fitting to take up in a eclipses and colors – it would be fitting to anticipate the new moons of the year) = Ptolem., Tetrab., II, 8.

F. 11. Ζ'. On the New Moon of the Year (That this, then, should be the beginning is fitting; it would remain also to speak of the particular nature of the Zodiac signs) Ptolem., II, 9.

Γ. 12. η'. On the Particular Nature of the Zodiac Signs in Relation to Conditions (The dodecatemory of Aries, then [illegible] [f. 16] and configured with the individual fortunes) = Ptolem., II, 10, 11. Γ. 16.

δ'. On the Signification of Atmospheric Phenomena (They would be useful for the foreknowledge of individual weather signs — [f. 105] and appearing clear and having nothing [sic]) === Ptolem., II, 12. Here something is lost.

F. 17. Inc. moistening toward the preceding parts of the Claws or of Libra... then the inscription reads: Scorpio: Venus ruling the terms... Then

Γ. 17. Sagittarius: Venus ruling the terms and then Capricorn: Venus ruling the terms, then Mercury ruling the terms, and finally Mercury ruling the terms of the syzygy in Pisces — [f. 22] and stationary, unfavorable (sic) to rulers: observe [illegible] the vernal equinox when the Sun enters — it can [illegible]

1 On the text of Ptolemy as exhibited in this codex, cf. Boll, Sitzungsber. d. Münch. Akad. 1899, I, p. 84.

μιν τῶν κρειττόνων ἀποφαίνονται. Cf. tractatum editum in *Catal.*, IV, p. 83 sqq.

F. 24. Οὐάλεντος. (Ἐμοὶ δὲ οὐκ ἔδοξεν ὥς τινες κατὰ τὴν ἑπτάζωνον τὰ ὅρια ὑπέθεντο — καὶ πρὸς τὸν κύριον τῶν ὁρίων καὶ τῶν συνόντων αἱρετεῶν ἡ μαρτυρία, ἀποφαίνου) = Ptolem., II, 6.

F. 25. ι'. <Theophili>[1] Τὰ παραλειπόμενα τῶν κοσμικῶν ἀποτελεσμάτων τῆς τῶν φωστήρων συζυγίας ἀποτελέσματα (Κρόνος κυριεύων τῶν ὁρίων τῆς συζυγίας τῶν φώτων ἐν Κριῷ [pergit per omnia signa] — ἑῷος ἀνατολικὸς γαληνότατος καὶ εὔκρατος. Paris., suppl. 1241, f. 32.

F. 31. Ἀποτελέσματα τῶν ἡλιακῶν ἐκλείψεων (Ἥλιος ἐκλείπων ἐν τῇ πρώτῃ δεκαμοιρίᾳ τοῦ Κριοῦ...) = cod. Flor. 8, f. 271. Paris. ibidem.

F. 32v. ια'. Ἀποτελέσματα τῶν σεληνιακῶν ἐκλείψεων — [f. 33v] ἁρπαγὴν διὰ γῆς καὶ θαλάσσης) = cod. Flor. 8, loc. cit.; Paris. f. 33.

F. 33v. " Manus diversa et paululum recentior charta vacua abusa hoc die VI octobr. 1241. Chr. observatum adscripsit : Εἰς τὸ ,ϛψν' ἔτος — καὶ ἀστέρες ». Usener, *Ad hist. astron. symbola*, p. 21.

F. 34. ιβ'. Ἀποτελέσματα τῶν πέντε πλανητῶν ἀστέρων κατὰ τὰ ζῴδια (Κρόνος εἰς τὸν Κριὸν τὴν μετάβασιν ποιούμενος — [f. 56] καὶ οὕτως ἀσύμφορος αὐτοῖς ἔσται) = Paris. f. 34.

ιγ'. [im. int. νότιον μέρος] Τὰ παραλειπόμενα τῶν καταρχῶν τῶν παρανατελόντων ἀστέρων ἀποτελέσματα ἐν πάσαις καταρχαῖς καὶ ἐρωτήσεσιν (Ὁ στάχυς Ζυγῷ μοίραις δ' λε' — [f. 58v] ἀρχόντων καὶ στρατηγῶν) = cod. Flor. 8, f. 231, τλζ'; Paris. f. 32. Καταρχαὶ διάφοροι (Ὡροσκόπος Λέοντι — [f. 68] ψόγον ἕξει ἡ καταρχὴ χάριν γυναικός) = cod. Flor. 8, f. 232; Paris. f. 31.

ιδ'. Περὶ δαιμονιζομένων καὶ ἐπιληπτικῶν (Σελήνη μετὰ Κρόνου ὡροσκοποῦσα — καὶ ἐπὶ συνοδοπανσελήνου καὶ τῶν διχοτόμων) = Paris. f. 40.

F 68v. ιε'. Περὶ ληστῶν (Σελήνη καὶ Ἄρης καὶ Ἑρμῆς ἐπίκεντροι ὄντες — ὑπὸ κακοποιῶν θεωρούμενοι ψεῦδος δηλοῦσι) = Ibidem.

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[1] Quae sequuntur usque ad νζ', f. 107, omnia ex scriptis astrologicis Theophili Edesseni (cf. *Catal.*, I, p. 129. n. 1) excerpta esse videntur, nam in codicibus Vatic. 212, f. 212 ss.; Paris., suppl. gr. 1241, f. 32 ss. eodem ordine partim inter Theophili opera servantur, partim in indice capitum Theophili enumerantur, quae in his libris nunc mutilis olim tradebantur. Plura de Theophilo in catalogo Romano mox edendo invenies.

min of the superior ones they declare. Cf. tractatum editum in Catal., IV, p. 83 sqq.

Γ. 24. Of Valens. (It did not seem right to me, as some have supposed, to assign the terms according to the seven-zone system and to attribute the testimony to the lord of the terms and of the planets present)

– Ptolem., II. 6. F. 25. 10th. <Of Theophilus> The remaining effects of the cosmic results of the conjunction of the luminaries (Saturn ruling the terms of the conjunction of the lights in Aries [continues through all signs] – eastern Eos, most calm and temperate. Paris., suppl. 1241, f. 32.

Γ. 31. Effects of solar eclipses (The Sun being eclipsed in the first decanate of Aries...) = cod. Flor. 8, f. 271. Paris. ibid.

Γ. 32. 11th. Effects of lunar eclipses — [f. 33v] plundering by land and sea) = cod. Flor. 8, loc. cit.; Paris. f. 33. F. 33. "A different hand, on a blank page somewhat more recent, used this occasion on VI October 1241 AD to add the observation: In the year 6750 — — — and the stars." Usener, Ad hist. astron. symbola, p. 21.

Γ. 34. 12th. Effects of the five planetary stars according to the Zodiac signs (Saturn making its transit into Aries [f. 56] and thus it will be unfavorable to them) = Paris. f. 34. 13th. [heading within: southern region] The remaining effects of the paranatellonta stars in all inceptions and interrogations (The Ear of Wheat in Libra, degrees 4, 35 — [f. 58v] of rulers and generals) = cod. Flor. 8, f. 231, 337; Paris. f. 32. Various inceptions (Ascendant in Leo — [f. 68] the inception will incur blame on account of a woman) cod. Flor. 8, f. 232; Paris. f. 31.

14. On the possessed and epileptics (Moon with Saturn ascending — and on the conjunction, full moon, and the dichotomies) — Paris. f. 40.

F. 68. 15. On robbers (Moon and Mars and Mercury in angular positions being present regarded by malefics indicate falsehood) Ibidem.

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1 What follows up to chapter 50, f. 107, all appears to be excerpted from the astrological writings of THEOPHILUS OF EDESSA (cf. Catal., I, p. 129. n. 1), for in the codices Vatic. 212, f. 212 ff.; Paris., suppl. gr. 1241, f. 32 ff. they are preserved in the same order partly among the works of Theophilus, and partly enumerated in the index of chapters of Theophilus, which were once transmitted in these books, now mutilated. More about Theophilus you will find in the Roman catalogue shortly to be published.

F. 69. ις'. Περὶ θανάτου (Κλῆρος θανάτου ἀπὸ Σελήνης ἐπὶ τὸν ὄγδοον τόπον — μὴ θεωρούμενος θάνατον σημαίνει).

F. 69v. ιζ'. Κλῆρος αἰτιατικοῦ τόπου ἀπὸ Κρόνου ἐπὶ Ἄρεα ἢ ἐναλλὰξ καὶ ταῖς ἀπὸ τοῦ Ἑρμοῦ (Οὗτος ὁ κλῆρος ὑπὸ κακοποιῶν — τὴν τελείωσιν).

F. 70. ιη'. Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης (Σελήνη ἀπὸ Διὸς ἐπὶ τὸν Ἥλιον ἐρχομένη — δύνουσα δὲ μοχθηρὰν ξενιτείαν) = Paris. f. 41.

F. 71. ιθ'. Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ καταρχῇ — πληροῦται τὸ ἀποτέλεσμα). = Ibid., f. 41v.

F. 71v. κ'. Περὶ τοῦ γνῶναι ζῇ ἢ ἀπέθανεν (Ἐκ τοῦ ὡροσκόπου καὶ τοῦ κυρίου αὐτοῦ — λέγε αὐτὸν τεθνάναι) = Ibid., f. 42.

F. 72v. κα'. Περὶ φαρμακείας (Κακούμενος ὁ Ἑρμῆς φθόνον καὶ φαρμακείαν — ταχέως διαπίπτοντα καὶ σβεννύμενα) = Ibid., f. 42v.
κβ'. Πρὸς τὸ γνῶναι τί ἔχει ἡ ἐπιστολὴ ἀληθὲς ἢ ψεῦδος· ἢ ἐν δόλῳ γεγραμμένη· ὑπὸ <δούλου> ἐκομίσθη ἢ ἐλευθέρου (Τοῦ Αἰγόκερω ὡροσκοποῦντος ἢ τῶν Διδύμων — τῷ ὡροσκόπῳ ἀληθῆ καὶ βέβαια) = Ibidem.

F. 73. κγ'. Καταρχαὶ πρὸς τὰ ὅρια τῶν ἀστέρων πρὸς Κρόνον (Κρόνος ὡροσκοπῶν ἐν ἰδίοις ὁρίοις χαλεπὸς — [pergit per septem stellas] τῷ ἑαυτῆς οἴκῳ ἐναντιότητα σημαίνει).

F. 77. κκ'. Περὶ τοῦ ὑγιαίνει ἢ ἀρρωστεῖ (Σελήνη συσχηματιζομένη καλοποιῷ — νοσεῖν αὐτὸν λέγε).
Πότε σύλληψις γίνεται (Ζεὺς εἰς τὸν τοῦ Ἄρεως τόπον ὑπάρχων ἢ τετράγωνος ἢ διάμετρος ἢ τρίγωνος — τότε σύλληψιν γίνεσθαι λέγε).
κε'. Περὶ τῆς φυσικῆς τῶν καταρχῶν ἐνεργείας (Οἱ ἀστέρες ἐπίκεντρα ὀξυπραγίαν — [f. 79v, sunt extrema paginae verba] ἀπορρέουσα ὑγιῆ καὶ εὔρωστον σημαίνει). Hic folia quaedam excidisse videntur.

F. 80. (Inc. Καταρχῶν ὡς ἐπὶ γενέσεως καὶ τὰς — ἐπὶ πολ' τὰ ἀγαθὰ ταῖς δυστυχέσι).

F. 80v. κη'. Καθολικὰ παραγγέλματα (Καθόλου αἱ μὲν ἀπόρροιαι τῆς Σελήνης περὶ τῶν παρεληλυθότων δηλοῦσι — καὶ τοῖς φεύγουσι γίνεται ἡ καταρχή) = cod. Taur., ff. 37 et 73v.

F. 82. κθ'. Ἐξ ὧν ἡ Σελήνη καὶ οἱ ἀστέρες βλάπτονται (Χρὴ δὲ γινώσκειν ἐξ ὧν ἡ Σελήνη — τὰ τρίγωνα οὐ δοκεῖ ἀσθενῆ εἶναι) = cod. Flor. 12, f. 67v [1].

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[1] Indico folia codicis Laurentiani vetustissimi, etsi scio haec pertinere ad excerpta Theophilea syntagmatis Laurentiani (Boll, loc. cit., p. 88 sqq.). Cf. indicem capitum Theophili in codice Vaticano 212 servatum qui in *Catalogo Romano* propediem edetur.

F. 69. 16. On death (The lot of death from the Moon to the eighth place — not beheld signifies death).

F. 69. 17. The lot of the accusative place from Saturn to Mars or alternately and from Mercury (This lot under malefics — the completion).

F. 70. 18. On the applications and separations of the Moon (Moon coming from Jupiter to the Sun — but setting indicates wretched travel abroad) — Paris. f. 41.

F. 71. 19. After how much time does the outcome occur (One must consider in every inception the outcome is fulfilled). = Ibid., f. 41.

F. 71. 20. On knowing on which day one died (From the ascendant and its ruler — say that he has died) = Ibid., f. 42. Γ'.

72. xxi. On Poisoning (Mercury afflicted brings envy and poi- soning — quickly dissolving and extinguished) - Ibid., f. 42. xxii. To know whether a letter contains truth or falsehood; or whether it was written with deceit; whether it was carried by a slave or a free man (When Capricorn is on the ascendant or Gemini — true and certain things to the ascendant) = Ibidem.

Γ. 73. xxiii. Inceptions according to the terms of the stars, concerning Saturn (Saturn on the ascendant in its own terms is harsh [pergit per septem stellas] in its own house signifies opposition).

Γ. 77. xxiv. On whether one is healthy or ill (The Moon in aspect with a benefic say that he is sick).

When conception occurs (Jupiter being in the place of Mars or in square or opposition or trine, say that conception takes place).

xxv. On the natural efficacy of inceptions (The stars at the angles bring swift action — [f. 79v, sunt extrema paginae verba] flowing away signifies health and vigor). Here certain folios appear to have been lost.

F. 80. (Inc. Of inceptions as in the nativity and the — the good things for many to the unfortunate).

Γ. 80. xxviii. General precepts (In general, the separations of the Moon indicate things that have passed — and for those in flight the inception takes place) = cod. Taur., f. 37 et 73. Γ. 82. xxix.

From what sources the Moon and the stars are harmed (One must know from what sources the Moon the trines do not seem to be weak) = cod. Flor. 12, f. 67. 1.

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1 I indicate the folios of the most ancient Laurentian codex, even though I know these belong to the Theophilean excerpts of the Laurentian syntagma (Boll, loc. cit., p. 88 sqq.). Cf. the index of chapters of Theophilus preserved in Vatican codex 212, which will shortly be published in the Roman Catalogue.

F. 83v. λ'. Περὶ συνοδοπανσελήνου καὶ καταρχῶν (Σύνοδοι καὶ πανσέλήνοι ὑπὸ κακοποιῶν μὴ — καὶ βιαιοθανάτους εἶναι) = cod. Flor. 12, f. 68.

F. 84. λα'. Περὶ καταρχῆς (Ἐπὶ πάσης καταρχῆς σκόπει τὸ ζῴδιον — τὰ σχήματα κατανόει καὶ φύλαττε) = cod. Flor., loc. cit.

F, 85v. λβ'. Περὶ καταρχῆς (Καθόλου δὲ χρὴ παρατηρεῖσθαι τὰς καταρχὰς — ἡ καταρχὴ ἐν τῷ τοιούτῳ σχήματι). Cf. loc. cit.
λγ'. Ἄλλως περὶ καταρχῆς (Ὁ περὶ καταρχῆς λόγος καταλαμβάνεται ἐκ τῶν — διὰ τῶν ὑπερεχόντων προσώπων ταχέως τελειωθήσεται) = cod. Flor., f. 69.

F. 87. λδ'. Ἀποτελέσματα τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος (Ἐὰν ὁ ἀναβιβάζων γένηται μετὰ τοῦ Διὸς — οὔτε βλάψει οὔτε ὠφελήσει) = cod. Flor., loc. cit.

F. 88. λε'. Περὶ καταρχῶν τύπου (Ἀπὸ τοῦ ὡροσκόπου τοίνυν ληψόμεθα — τὸ γένος τοῦ τρόπου θεωρεῖται) = cod. Flor., f. 70.
λς'. Περὶ τῶν φωστήρων (Ἐπὶ πάσης καταρχῆς ἐὰν μὲν ὁ Ἥλιος — βασιλικώτατα ἔσται τὰ τῆς καταρχῆς) = cod. Flor., loc. cit., cum quo sequentia prorsus conspirant usque ad f. 107, cap. νη'.

F. 89. λζ'. Περὶ τοῦ Ἡλίου τοῦ ἐν τῇ καταρχῇ (Τὸν δὲ Ἥλιον χρὴ λαμβάνειν πρὸ λαμπρότητος τῆς καταρχῆς — τὰ τῆς καταρχῆς διατεθήσεται).

F. 89v. λη'. Περὶ τῶν ἐν ταῖς καταρχαῖς τῆς Σελήνης (Ὁρᾶν δὲ χρὴ τίνι τῶν <ἀστέρων> συνάπτει ἡ Σελήνη — ἀσημότητα τῆς καταρχῆς σημαίνει).

F. 91v. λθ'. Ποταπὴ ἡ καταρχὴ (Παρατηρητέον οὖν τὸν ἀνατολικὸν ὡροσκόπον — τὰ ἀποτελέσματα καταστοχάζεσθαι).

F. 92. μ'. Τί τὸ εἶδος τῆς καταρχῆς (Τὸ μὲν οὖν αὐτὸ τῆς καταρχῆς εἶδος — καὶ ἐσπερίων τῆς τῶν <ἀστέρων> θέσεως).

F. 92v. Διαίρεσις καταρχική (Στοχαζόμεθά γε μὴν — πρὸς τὰ αἰτιατικὰ ζῴδια).

F. 93. μα'. Περὶ στοχασμοῦ τῆς καταρχῆς (Ἡ τῶν ζῳδίων ἰδιοτροπία — ἁπλανεῖς ἀστέρας ἢ τόπους τοῦ ζῳδίου).

F. 94. μβ'. Περὶ τῆς δυνάμεως τῶν ἀποτελουμένων ἐκ τῶν ἀστέρων καὶ τῶν ζῳδίων (Ἰδία μὲν οὖν κατὰ τὴν οἰκείαν φύσιν — ταπειναὶ καὶ οὐδαμιναί).

F. 96v. μγ'. Περὶ τοῦ καταρχὴν κυριεύοντος (Ἐὰν γὰρ ὁ κυριεύων τῆς καταρχῆς — καὶ οὕτως κρίνειν τὰ πράγματα).

F. 97. μδ'. Ποταπὸς ὁ τρόπος τῆς καταρχῆς (Δεῖ σκοπεῖν τὴν Σελήνην ἐν ταῖς — καὶ δυσκατορθότερον).

F. 97v. με'. Ἐὰν ὠφέλιμόν ἐστι τὸ πρᾶγμα ἢ βλαβερόν (Ἐὰν ὠφέλιμόν ἐστι ἢ βλαβερὸν τὸ πρᾶγμα — εἰς τοὺς οἰκείους τρόπους).

F. 98. μς'. Περὶ τοῦ τρόπου καὶ τῆς δυνάμεως τῆς καταρχῆς (Τὸ

F. 83. 30. On the conjunction/full moon and inceptions (Conjunctions and full moons not under malefics – and to be violent deaths) = cod. Flor. 12, f. 68.

F. 84. 31. On an inception (In every inception examine the zodiac sign — observe and guard the configurations) = cod. Flor., loc. cit.

F. 85. 32. On an inception (In general one must observe the inceptions — the inception in such a configuration). Cf. loc. cit.

33. Another treatment of an inception (The account concerning an inception is grasped from the [illegible] will be quickly accomplished through persons of superior rank) = cod. Flor., f. 69.

F. 87. 34. Effects of the ascending node and descending node (If the ascending node comes together with Jupiter — it will neither [illegible] harm nor benefit) = cod. Flor., loc. cit.

F. 88. 35. On the type of inceptions (From the horoscope, therefore, we shall take [illegible] the character of the manner is observed) = cod. Flor., f. 70.

36. On the luminaries (In every inception, if the Sun — the matters of the inception will be most regal) = cod. Flor., loc. cit., with which the following passages are in complete agreement up to f. 107, cap. 57.

F. 89. 37. On the Sun in the Inception (But the Sun must be taken before the brilliance of the inception – the matters of the inception will be arranged).

F. 89v. 38. On the Moon in Inceptions (One must observe to which of the stars the Moon is applying [illegible] insignificance of the signifies the insignificance of the inception).

F. 91. 39. What kind of inception it is (One must therefore observe the eastern horoscope — to conjecture the outcomes).

F. 92. 40. What the form of the inception is (The very form of the inception itself [illegible] and of the evening position of the stars).

F. 92. Inception Division (We conjecture indeed — toward the causative Signs).

F. 93. 41. On the conjecture of the inception (The particular nature of the Signs nature [illegible] — the fixed stars or the places of the Sign).

F. 94. 42. On the power of the outcomes derived from the stars and the Signs (Individually indeed according to their own proper nature — humble and of no account).

F. 96. xliii. On the ruling planet of the inception (For if the one ruling the inception — and thus to judge matters).

F. 97. xliv. What is the manner of the inception (One must observe the Moon in the — and more difficult to accomplish).

F. 97. xlv. Whether the matter is beneficial or harmful (If the matter is beneficial or harmful — in the appropriate manners).

F. 98. xlvi. On the manner and power of the inception (The

μὲν ποιὸν ἑκάστου τῶν <ἀστέρων> — οὕτως ἔχοντες ἀδύνατον).

μζ'. Κοινῶς περὶ καταρχῆς (Χρὴ σκέπτεσθαι τοὺς οἰκοδεσπότας — προανατέλλουσι τῆς τύχης).

F. 99v. μη'. Ἄλλως περὶ καταρχῆς (Οἱ μὲν ἐπίκεντροι <ἀστέρες> — ἀβλαβέστεροι καὶ μετριώτεροι).

F. 101. μθ'. Σύνοψις πινακική (Συντομώτατα δὲ ἂν βούλει — καὶ τὰ ἀποτελέσματα γίνονται).

F. 101v. ν'. Τὰ δύο κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Τοῦ δευτέρου τόπου ὁ οἰκοδεσπότης — ἔκπτωσιν χρημάτων ποιεῖ).

F. 103. να'. Τὰ τρία κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Ἡ Σελήνη κυριεύουσα τοῦ ὡροσκόπου — τῶν φίλων βλάβην ἕξει).

F. 104. νβ'. Τὰ τέσσαρα κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Ὁ τέταρτος τόπος τῶν καταρχῶν — καταγνώσεις καὶ ψόγους).

νγ'. Καταρχὴ πότερον ἀληθὲς ἢ ψευδὲς τὸ πρᾶγμα (Τὰ στερεὰ ζῴδια ὡροσκοποῦντα — ἀποφαίνειν τὴν καταρχήν).

F. 104v. νδ'. Τὰ κεφάλαια τῆς δωδεκατρόπου τῶν καταρχῶν (Παρατήρει τὰ δύο φῶτα — περὶ ἧς ἠρωτήθης, αὕτη ἔγκυός ἐστιν).

F. 105. νε'. Εὐδόκιμος ἡ καταρχὴ ἢ οὔ (Ἔτι οὖν ἐν ταῖς καταρχαῖς — τῆς καταρχῆς τὴν ὑπόθεσιν).

F. 105v. νς'. Τὰ ἓξ κεφάλαια τῶν δώδεκα καταρχῶν (Στῆσον τὰ τέσσαρα κέντρα — ἡ Σελήνη μετὰ ἑνὸς τῶν συνδέσμων).

F. 106. νζ'. Τὰ ἑπτὰ κεφάλαια τῆς δωδεκατρόπου τῶν καταχῶν. Περὶ ἀνδρογύνων ἀτέκνων ποῖος αὐτῶν στεῖρος ᾖ (Λάβε τὸν ἄνδρα ἐκ τοῦ ὡροσκόπου — ἐπὶ ἑκάστης πράξεως).

F. 107. νη'. Ἰουλιανοῦ περὶ καταρχῆς. Editum in *Catal.*, I, p. 138.

F. 108v. νθ'. Περὶ καθολικῶν καταρχῶν (Ἐπὶ πάσης τοίνυν καταρχῆς δέον ἀκριβῶς σκοπεῖν — ἑκάστην πρόγνωσιν). Cf. cod. Flor. 7, f. 162v, et Flor. 8, f. 219, cum quo sequentia magnam habent adfinitatem.

F. 109. ξ'. Ἐνταῦθα περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεων εἰς καταρχήν (Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα ζῴδια — καὶ κατὰ καιρὸν δυνατοῖς) = cod. Flor. 8, f. 219v.

F. 109v. ξα'. Περὶ ἀγορασίας (Ὑποτίθεται εἶναι τὴν μὲν Σελήνην — καὶ καλῶς λήψεται).

F. 110. ξβ'. Περὶ εὑρέσεως ἀπολλωμένων (Ἔστω ὁ ὡροσκόπος ὁ ἀπολέσας — ἐν τῇ οἰκίᾳ εἶναι λέγε).

F. 110v. ξγ'. Περὶ κριτηρίων (Ὁ ὡροσκόπος ἔσται ὁ κατηγορούμενος, τὸ μεσουράνημα ὁ κριτὴς — καὶ οὕτως ἀποφαίνου) = cod. Flor. 8, f. 232.

F. 111. ξδ'. Περὶ δραπετῶν (Ὁ ἀποδιδράσκων ἐν τροπικοῖς — ἐποπτεύων εὐαλώτους ποιεῖ) = cod. Flor. 7, f. 186.

the quality of each of the <stars> being in such a state, impos sible).

47. Generally on the inception (One must examine the house rulers — they rise before fortune).

F. 99. 48. Otherwise on the inception (The planets in the angles <stars> — less harmful and more moderate).

F. 101. 49. Tabular synopsis (Most briefly, if you wish — and the results occur).

F. 101. 50. The two chapters of the dodecatropos of inceptions (The ruler of the second place — causes a loss of money).

F. 103. 51. The three chapters of the dodecatropos of inceptions (The Moon ruling the horoscope causes harm to friends ok).

F. 104. 52nd. The four chapters of the dodecatropos of inceptions (The fourth place of inceptions — condemnations and censures).

53rd. Inception: whether the matter is true or false (The solid signs on the ascendant — to declare the inception).

F. 104v. 54th. The chapters of the dodecatropos of inceptions (Observe the two lights – concerning her about whom you were asked, she is pregnant). F. 105. 55th. Whether the inception is auspicious or not (Still then in the inceptions the subject of the inception).

F. 105. 56th. The six chapters of the twelve inceptions (Set the four angles – the Moon with one of the conjunctions).

F. 106. 57th. The seven chapters of the dodecatropos of inceptions. On androgynous childless persons, which of them is barren or (Take the man from the ascendant in each action).

F. 107. 58th. Julian on Inceptions. Edited in Catal., I, p. 138. F. 108. 59th. On General Inceptions (In every inception one must examine carefully — each foreknowledge). Cf. cod. Flor. 7, f. 162, and Flor. 8, f. 219, with which the following have great affinity.

F. 109. 60th. Here on Suitable Signs and Observations of the Moon for an Inception (Those zodiac signs rising correctly at the opportune time for the powerful) = cod. Flor. 8, f. 219.

F. 109v. 61st. On Purchase (It is supposed that the Moon — and will receive well).

F. 110. 62nd. On Finding Lost Things (Let the horoscope be the one who lost — say it is in the house).

F. 110. 63rd. On Judgments (The horoscope will be the accused, the midheaven the judge — and thus pronounce) == cod. Flor. 8, f. 232.

F. 111. 64th. On Fugitives (The one who flees in tropical signs — watching makes them easy to capture) = cod. Flor. 7, f. 186.

F. 111v. ξε'. Ὁμοίως καὶ περὶ κλεπτῶν (Οἱ κλέπται τὸν αὐτὸν τρόπον — ἕως ἀγαθοποιοῖς μεταριθμίζεται) = cod. Flor. 8, f. 232v.

F. 112. ξς'. Περὶ ὧν ἐρωτώμεθα φίλοι εἰσὶν ἢ ἐχθροί (Χρὴ σκέπτεσθαι τὰς συμπαθείας — ἢ τετράγωνον σχῆμα ἀσυμπαθῶς).

ξζ'. Περὶ ἀρρένων ἢ θηλυκῶν κυήσεων ἢ ἐγγαστρίων (Περὶ ἀρσενικῶν καὶ θηλυκῶν ἐγγαστρίων — εἰ δὲ τεθηλυμένον, θήλειαν)

ξη'. Ὅταν ἐρωτώμεθα εὐδοκιμεῖ τις ἐν τῷ ἐλπιζομένῳ ἢ οὔ (Τοῦ κλήρου τῆς τύχης τοὺς λαχόντας — καὶ τὰς ἐπαναφορὰς προσνεύσεως) = cod. Flor. 7, f. 188v.

F. 112v. ξθ'. Ἄλλως εἰ ἔχει ἐγγάστριον (Ὁ τοιοῦτος τρόπος ἐκ δύο τόπων — ἔχει ἐν γαστρί).

F. 114. ο'. Περὶ τοῦ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ἥλιος ἐὰν γένηται τετράγωνος τοῦ κλήρου τῶν τέκνων — οὐκ ἀποβήσεται τὰ τῆς φήμης) = cod. Flor. 7, f. 187. — Apomasar laudatur. Cf. Usener, *Ad hist. astron. symbola*, p. 21, n. 2.

F. 117v. οα'. Ἑρμοῦ τοῦ τρισμεγίστου ἐπιλογὴ καθολικὴ τῶν καταρχῶν ἀπὸ τῆς Σελήνης οὔσης ἐν τοῖς δώδεκα ζῳδίοις. Edetur in appendice.

F. 118. οβ'. Τοῦ Ἀπομάσαρ. Περὶ ὡροσκόπου εἰσελεύσεως ἀπὸ ἀποδημίας (Ἐν ταῖς ἀπὸ ἀποδημίας εἰσελεύσεσιν — οὐ βλάψει) = cod. Flor. 8, f. 233v. Edidit Usener, op. cit., p. 21, n. 2.

F. 118v. ογ'. Περὶ ὑποστροφῆς ἀποδήμου ἀπὸ ἐρωτήσεως (Ἰδὲ τὸν κύριον τοῦ ὡροσκόπου — σύντομον λέγε τὴν παρουσίαν αὐτοῦ) = cod. Flor. 8, loc. cit.

οδ'. Περὶ συγκοπῆς ἱματίου καὶ φορᾶς [?] ἐν ὑγείᾳ αὐτοῦ (Μὴ συγκόψης ἱμάτιον — τῆς ὑγείας αὐτοῦ).

F. 119. οε'. Περὶ διαφόρων πραγμάτων Σελήνης οὔσης ἐν ἑκάστῳ τῶν ζῳδίων (Ἐν Κριῷ κακὸν — ἐν Ἰχθύσιν ὁμοίως).

ος'. Περὶ τοῦ ἐνοικίου (Κριῷ κακόν, Αἰγόκερῳ καλὸν — Ἰχθύσιν ὁμοίως).

οζ'. Περὶ ὀρυγῆς πηγάδων καὶ πακτεύσεως ὑδάτων (Κριῷ κακόν, Αἰγόκερῳ καλόν — Ἰχθύσι καλόν).

οη'. Περὶ κινήσεως καὶ ἀποδημίας (Κριῷ μέσον, Αἰγόκερῳ καλὸν — Ἰχθύσι κακόν).

οθ'. Περὶ ἀγορᾶς ψυχαρίων (Κριῷ κακὸν — Ἰχθύσι κακόν).

F. 119v. π'. Περὶ κοινωνίας (Κριῷ κακόν — Ἰχθύσι καλόν).

πα'. Περὶ ἀγορᾶς καὶ πράσεως (Κριῷ καλὸν — Ἰχθύσι καλόν).

πβ'. Περὶ φλεβοτομίας καὶ συκιάσεως (Κριῷ καλόν — Ἰχθύσι κακόν [?]).

πγ'. Περὶ γάμου (Κριῷ κακόν — Ἰχθύσι καλόν).

πδ'. Περὶ συνελεύσεως χάριν γονῆς παιδὸς ἀρρένου (Κριῷ καλὸν — Ἰχθύσι μέσον).

F. 111v. 65th. Likewise also on Thieves (Thieves in the same manner — until it is transferred to the benefics) = cod. Flor. 8, f. 232.

F. 112. 66th. On Whether Those We Ask About Are Friends or Enemies (One must examine the sympathies — or a square figure unsympathetically).

67th. On Male or Female Conceptions or Pregnancies (On male and female pregnancies — but if feminized, a female)

68th. When we are asked whether someone will succeed in what is hoped for or not (Those who have obtained the Lot of Fortune — and the returns of inclination) = cod. Flor. 7, f. 188.

F. 112. 69th. Another way: whether she is pregnant (This method from two places — she is with child).

F. 114. 70th. Concerning whether the child in the womb is male or female (If the Sun becomes square to the Lot of Children — the matters of reputation will not come to pass) = cod. Flor. 7, f. 187. - Apomasar is cited. Cf. Usener, Ad hist. astron. symbola, p. 21, n. 2.

F. 117. 71st. A universal selection of inceptions by Hermes Trismegistus, based on the Moon being in each of the twelve signs. To be published in the appendix.

F. 118. 72nd. Of Apomasar. On the ascendant at the time of return from a journey (In the arrivals from a journey — it will not harm) cod. Flor. 8, f. 233v. Edited by Usener, op. cit., p. 21, n. 2.

F. 118. 73rd. On the return of a traveler, from a question (Look at the lord of the ascendant; state briefly the time of his arrival of him) = cod. Flor. 8, loc. cit.

74th. On the cutting and wearing of a garment [?] in relation to his health (Do not cut a garment — his health).

F. 119. 75th. On various matters with the Moon being in each of the Signs (In Aries it is bad — in Pisces likewise).

76th. On rent (Bad for Aries, good for Capricorn — likewise for Pisces).

77th. On the digging of wells and the channeling of waters (Bad for Aries, good for Capricorn — good for Pisces).

78. On movement and travel (Aries: middling, Capricorn: good — Pisces: bad).

79. On the purchase of slaves (Aries: bad — Pisces: bad).

F. 119. 80. On partnership (Aries: bad — Pisces: good).

81. On buying and selling (Aries: good — Pisces: good).

82. On bloodletting and cupping (Aries: good — Pisces: bad [?]).

83. On marriage (Aries: bad — Pisces: good).

84. On intercourse for the purpose of begetting a male child (Aries: good — Pisces: middling).

πε'. Περὶ ἀποκοπῆς βρέφους ἀπὸ τοῦ γάλακτος (Κριῷ κάκιστον [?] — Ἰχθύσι μέσον).

F. 120. πς'. Περὶ διαδοχῆς [an διδαχῆς?] τέχνης καὶ λόγου (Κριῷ καλὸν — Ἰχθύσι καλόν).

πζ'. Περὶ λουτροῦ (Κριῷ καλὸν — Ἰχθύσι καλόν).

πη'. Περὶ συγκοπῆς ἱματίου καὶ ἐνδύσεως αὐτοῦ (Κριῷ καλὸν — Ἰχθύσι μέσον). Cf. Apomasarem, cod. Angelic. 29, f. 67, σια'.

πθ'. Περὶ ἀποστόλου γραμμάτων καὶ ἀποκρισιαρίου (Κριῷ καλὸν — Ἰχθύσι μέσον).

ϛ'. Περὶ βοηθήματος (Κριῷ κακὸν — Ἰχθύσι καλόν).

F. 120v. ϛα'. Ποταπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων γνῶναι οὕτως (Ἐπιβλέπου τῆς Σελήνης τὰ φῶτα — αἱ διὰ τοῦ κέντρου ἀγόμεναι πλευραί) = cod. Flor. 12, f. 82v.

F. 122v. ϛβ'. Περὶ εἰσόδων ἀνθρώπου (Λαβὼν διὰ δακτύλων τὸν ὡροσκόπον — δηλοῖ σκέπτεσθαι αὐτόν). Hic finis f. 122; deinde unum folium excisum.

F. 123. Inc. τυγχάνει. ὡσαύτως καὶ ὅτε ὀλιγοδρομεῖ — ἐν αὐτῷ τῷ θαύματι διαμένῃ.

F. 123v. <ϛε'.> Περὶ κατηγοριῶν (Ἐάν τις κατηγορεῖν βουληθῇ — ἐκεῖνος κρατήσει, ὃν σημαίνει) = cod. Flor. 8, f. 234.

ϛς'. Περὶ εὑρέσεως χρόνου τοῦ ἀποτελέσματος περὶ οὗ τις ἐρωτᾷ (Ἐὰν ζητῇς εὑρεῖν μετὰ πόσας ἡμέρας — τὰ δίσωμα μῆνας).

F. 125v. ϛζ'. Περὶ ἐγγύης (Εἰ δὲ βουληθῆς μὴ ἐγγυήσασθαί τινα — ἐνόχλησιν ἐκφεύξῃ).

ϛη'. Πῶς δεῖ γνῶναι τὸν συντυγχάνοντά σε διὰ ποῖα κεφάλαια θέλει ἐρωτᾶν (Ἐπὶ ἑκάστης καταρχῆς — περὶ δίκης ἐστὶν ἡ ἐρώτησις) = cod. Flor. 8, f. 234v.

F. 127. ϛθ'. Περὶ δραπετῶν Μαξίμου (Σελήνη Κριῷ· ὁ φεύγων ταχέως εὑρεθήσεται ἢ καὶ — μετὰ πόσας ἡμέρας εὑρεθήσεται ὁ δραπέτης) = cod. Flor. 8, f. 235.

ρ'. Περὶ ἀγορασίας δούλων ἀρρενικῶν ἢ θηλυκῶν (Σκέπτου οὕτως· εἰ μὲν ἄρρεν — οὐκ ἀγαθὴ ἡ ὤνησις) = cod. Flor., loc. cit.

F. 129v. ρα'. Καὶ πάλιν περὶ δραπέτου μετὰ τῶν προγραμμάτων πάντων (Σκόπει καὶ τοὺς ἐκλειπτικοὺς — γῆν φανεροί).

ρβ'. Περὶ τῶν ἐν δεσμοῖς Μαξίμου (Σελήνη Κριῷ Διδύμοις Καρκίνῳ Λέοντι ὁ δεθεὶς πολὺν χρόνον δεθήσεται — ἐν τοῖς δεσμοῖς) = cod. Flor., loc. cit.

F. 130. ργ'. Πότε δεῖ γράμματα πέμπειν (Ὅτε γράμματα πέμπεις — τῆς βουλῆς οὐκ ἀποτύχῃς) = cod. Flor., loc. cit.

ρδ'. Περὶ αἰτήσεως (Ὅτι ἡ αἴτησις ἡ Σελήνη ἐστὶ — καλός ἐστι καὶ μάλιστα ὁ Ζεύς) = cod. Flor., loc. cit.

60. πε΄. On weaning an infant from milk (In Aries worst [?] — in Pisces middling).

F. 120. πς΄. On the succession [or instruction] of craft and learning (In Aries good — in Pisces good).

εβ' πζ΄. On bathing (In Aries good — in Pisces good).

ξγ'. πη΄. On the cutting and putting on of a garment (In Aries good — in Pisces middling). Cf. Apomnasaren, cod. Angelic. 29, f. 67, σια΄.

πθ΄. On the dispatch of letters and of a messenger (In Aries good — in Pisces middling).

Γ΄. On assistance (In Aries bad — in Pisces good).

ς F. 120. φα΄. How to know what outcome each of the things being done will have, as follows (Observe the lights of the Moon — the sides drawn through the centre) == cod. Flor. 12, f. 82.

F. 122. Γβ΄. On the entries of a person (Having taken the horoscope by fingers — it indicates that he should consider). Here ends f. 122; then one leaf cut out.

F. 123. Inc. it happens. as well as when he runs a little - in him he dwells miraculously.

F. 123. <Ch. 35.> On accusations (If someone wishes to make an accusation he shall prevail, whom it signifies) = cod. Flor. 8, f. 234.

Ch. 36. On finding the time of the outcome concerning what one inquires about (If you wish to find out after how many days — the bicorporeal signs, months).

F. 125. Ch. 37. On surety (But if you wish not to stand surety for someone — you shall escape annoyance).

Ch. 38. How one must know for what matters the person meeting you wishes to inquire (At every inception concerning a lawsuit is the question) = cod. Flor. 8, f. 234.

F. 127. Ch. 39. On runaways, by Maximus (Moon in Aries, the fugitive will be found quickly, or also — after how many days the runaway will be found) = cod. Flor. 8, f. 235.

Ch. 100. On the purchase of male or female slaves (Consider thus: if male, the purchase is not good) cod. Flor., place. quote

Γ. 129ν. ρα'. Also again concerning the fugitive slave, with all the preliminary notices (Consider also the ecliptic ones – manifest on earth).

ρβ΄. Concerning those in bonds, by Maximus (Moon in Aries, Gemini, Cancer, Leo — the one bound will be bound for a long time in bonds) cod. Flor., loc. cit.

Γ. 130. ργ'. When one must send letters ("When you send letters — you will not fail in your purpose) = cod. Flor., loc. cit.

ρδ΄. Concerning petition ("That the petition is the Moon — beautif and especially Jupiter) = cod. Flor., loc. cit.

F. 130v. ρε'. Περὶ τοῦ γνῶναι τοῦ δεῖνος ὁ δοῦλος ἢ καὶ ὑπηρέτης φίλος ἐστὶν ἢ ἐχθρός (Λαβὲ τοῦ ιβ' τόπου τὸν κύριον — τὸν περὶ οὗ ἡ ἐρώτησις) = cod. Flor.. f. 236. Consensio eadem est usque ad f. 159, cap. ρμε'.

F. 131v. ρς'. Περὶ ἐξοριζομένων (Ὅτε τὸν ἐξοριζόμενον — καὶ τοῦ μεσουρανήματος).

F. 132. ρζ'. Περὶ φυγόντος καὶ ἀποδημοῦντος (Ἐπὶ ἀποδημοῦντος ἐπεὶ — ἀγαθοποιὸς οὐ κρατεῖται).

ρη'. Περὶ δικαστηρίου (Πρὸς δίκας μέντοι γε — ὀλέθριος γίνεται).

F. 132v. ρθ'. Περὶ ὅρκου (Μετέρχονται οἱ ὅρκοι — οὐ ποινηλατοῦνται). Deest in cod. Flor. 8.

ρι'. Περὶ φλεβοτομίας καὶ πάσης χειρουργίας (Δεῖ δὲ ἐπὶ πάσης φλεβοτομίας — πάσης λοιπῆς χειρουργίας).

F. 133. ρια'. Περὶ καθάρτρων (Ἐπὶ δὲ καθαρσίων — στρόφους ποιεῖ).

F. 133v. ριβ'. Περὶ ἀρρώστων καὶ κατακεκλεισμένων ἐν φρουρᾷ (Ὁ κύριος τοῦ ὡροσκόπου — καὶ σκέπτου ὥς σοι προείρηται).

F. 134v. ριγ'. Περὶ νοσούντων (Ἐπὶ νοσοῦντος δεῖ λαμβάνειν — εἰ δὲ τρίγωνος ἢ ἑξάγωνος αὐτοῦ, ἀγαθόν).

ριδ'. Περὶ κατακλίσεως (Λαβὼν τὴν ἡμέραν καὶ τὴν ὥραν — [f. 137] ἐνίοτε δὲ καὶ ἀθεραπεύτους).

ριε'. Περὶ νόσων (Σελήνης ἐν Κριῷ οὔσης ὁ κατακλιθεὶς οὐ τελευτήσει — [f. 138v] καὶ ἐποδαγρικαὶ [*sic*] ἐπισφαλεῖς καθίστανται).

ρις'. Περὶ ἀστέρων (Σελήνη μετὰ Διὸς [cod Flor. falso lectus est] ἢ Ἀφροδίτη ἢ Ἑρμῆς ἐπικουφίζει τὰς νόσους — [f. 139] τὸ αὐτὸ σχῆμα σημαίνει διὰ θερμασίαν).

ριζ'. Αἱ φάσεις τῆς Σελήνης (γ' ☾ ☺ ἰσόμοιρος — [f. 139v] διχοτόμος ἐστὶν ἡμερῶν εἴκοσιν). Deest ut vid. in cod. Flor.

ριη'. Περὶ τῶν ἑπτὰ ἡλικιῶν (Πρώτη ἡλικία Σελήνης — ἑβδόμη ἡλικία Κρόνου). Deest in cod. Flor.

ριθ'. Περὶ τεχνῶν διδασκαλίας (Σελήνη Κριῷ Ἰχθύσιν — [f. 140] τῷ Ἡλίῳ ἢ διαμετρεῖ).

ρκ'. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας τῶν μελῶν — [f. 140] Ἰχθύες ποδῶν ἄκρων).

ρκα'. Περὶ ἐμέτου καὶ καθάρσεως (Τοὺς δὲ ἐμέτους καὶ τὰς καθάρσεις — ἐν τῷ καταβαίνοντι συνδέσμῳ).

ρκβ'. Περὶ κρυφιμαίων [1] (Κρυφιμαία τῆς Σελήνης συνοδευού-

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[1] Post hoc caput manus prima numeros addere omisit et rursus coepit a cap. ρλδ' cui falso indidit notam ρκγ'. Sed manus altera studio laudabili et omissos numeros supplevit et falsos inde a cap. ρλδ' correxit; quamobrem huius, non prioris manus, numeros in usum voco.

F. 130. Chapter 105. On knowing whether the slave or servant of a certain person is a friend or enemy (Take the lord of the 12th house — the concerning whom the question is asked) cod. Flor., f. 236. The agreement is the same up to f. 159, cap. 145.

F. 131r. Chapter 106. On those sent into exile (When the one being exiled [redacted] and of the [is in] the midheaven).

F. 132. Chapter 107. On the fugitive and the traveler abroad (In the case of one traveling abroad, since [redacted] the benefic is not dominated).

Chapter 108. On the court of justice (Regarding lawsuits indeed — it comes deadly to pass).

F. 132. Chapter 109. On oath (Oaths are pursued — they are not penalized). Absent in cod. Flor. 8.

110. On Phlebotomy and All Surgery (One must in all cases of phlebotomy – all remaining surgery).

F. 133. 111. On Purgatives (In the case of purgatives. – causes colic). F. 133. 112. On the Sick and Those Confined in Prison (The lord of the horoscope – and consider [redacted] as was previously said to you). F. 134. 113. On the Sick (In the case of a sick person one must take [redacted] but if it is trine or sextile to it, it is good).

114. On Taking to Bed (Having taken the day and the hour [f. [redacted] 137] but sometimes also incurable).

115. On Illnesses (When the Moon is in Aries, the one who has taken to bed [redacted] will not die [f. 138] and gouty [sic] conditions become dangerous).

116. On Stars (The Moon with Jupiter [cod. Flor. falsely read] or Venus or Mercury lightens the illnesses – [f. 139] the same configuration signifies through heat).

117. The phases of the Moon (γ' « Θ equidistant - [f. 139] the half-moon is of twenty days). Apparently absent in cod. Flor.

118. On the seven ages of life (The first age of the Moon - the seventh age of Saturn). Absent in cod. Flor.

119. On the teaching of arts (The Moon in Aries, in Pisces — [f. 140] with the Sun or in opposition).

120. On surgery (The surgical operations on the limbs — [f. 140] Pisces of the extremities of the feet).

121. On emetics and purges (Emetics and purges – at the descending [redacted] node).

122. On hidden matters (Hidden matters of the Moon in conjunction—

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1 After this chapter the first hand omitted to add numbers and began again from ch. 134, to which it wrongly assigned the notation 123. But a second hand, with praiseworthy diligence, both supplied the omitted numbers and corrected the erroneous ones from ch. 134 onward; for which reason I employ the numbers of this hand, not of the former.

σης — [f. 141] πρᾶσσε ἐν Ὑδροχόῳ, ἐν Ἰχθύσι μή). Hoc caput et seq. usque ad ρκε' desunt in cod. Flor.

ρκγ'. Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Τῆς Σελήνης οὔσης Κριῷ Διδύμοις Καρκίνῳ — ὡροσκοπούντων μετὰ καὶ ἀστέρων).

F. 141v. <ρκδ'.> Περὶ ἐπιθέσεως ἐχθρῶν (Σελήνης μόνης οὔσης ἐν τοῖς ὑποτεταγμένοις ζῳδίοις — ὅταν σὺν τῷ τοῦ Ἄρεως ἡ Σελήνη ᾖ).

ρκε'. Περὶ τροπῆς (Δέον τηρῆσαι τὰ ἀπὸ Ἀδὰμ ἔτη — [f. 142v] τὸ δὲ τέταρτον ψυχρὸν καὶ ὑγρόν).

ρκς'. Ἔτη μέγιστα καὶ μέσα καὶ ἐλάχιστα (Ἀστὴρ Κρόνου μέγιστα ἔτη νζ' — [f. 143] ἐλάχιστα κε').

ρκζ'. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον καὶ τὰ τέλεια ἔτη τῶν ἀστέρων (Μερίζει δὲ ὁ μὲν Ὑδροχόος — [f. 143v] καὶ γίνεται ος'). In marg. nota a m² : περὶ δὲ τῶν χρόνων — ἔχει ἔτη ρκ'.

ρκη'. Περὶ τῆς τοῦ κυνὸς ἐπιτολῆς. Edetur infra. Deest in cod. Flor. 8.

ρκθ'. Περὶ μεταγγισμοῦ οἴνου (Σελήνης αὐξιφωτούσης — ἰσχυροτέρους ἐν θέρει).

ρλ'. Περὶ αἰτήσεως χάριτος καὶ δωρεῶν (Ἐὰν παρά τινος θέλῃς — μεγάλων καὶ πρὸς τέρψεις).

ρλα'. Ἐὰν παρηγμένως τι αἰτεῖς (Εὐθυπορείτω Ζεὺς — [f. 146] ἀμφοτέροις προσθεῖναι).

ρλβ'. Μέθοδος τοῦ εὑρεῖν ἐκ τῆς ὥρας ἄρρεν ἢ θῆλυ τὸ γεννηθέν (Λαβὼν τὴν ὥραν — [f. 146v] ὁ Ἥλιος ἐν τῷ ζωδίῳ).

ρλγ'. Περὶ νόσων (Οἱ δὲ ἀπὸ κλίνης — [f. 150] φαύλων δὲ πονηρά).

ρλδ'. Εἰ ὁ ἰατρὸς πολίτης ἢ ξένος (Εἰ δὲ ἐπὶ τοῦ ὡροσκόπου — [f. 150v] τὰ δὲ λοιπὰ μέσα).

ρλε'. Περὶ ἐμπράκτων ὡρῶν καὶ ὀνείρων (Περὶ δὲ ἐμπράκτων ὡρῶν — [f. 151v] ἡ δὲ λ' ἀνέκβατος). Hoc caput et sequens desunt in cod. Flor.

ρλς'. Περὶ ὀνείρων (Δέον λαβεῖν τὴν ποστιαίαν — ἕως τοῦ μεγάλω ω' η' [?]).

F. 152. ρλζ'. Διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ καταρχῇ — [f. 152v] φυσικὴν περίοδον).

ρλη'. Ἄλλως (Λάβε τὴν διάστασιν τῶν μοιρῶν — πληροῦται τὸ ἀποτέλεσμα).

ρλθ'. Ἑρμοῦ τοῦ Τρισμεγίστου μέθοδος μυστικὴ εἰς πᾶσαν καταρχὴν ἐπιτήδειος (Πρὸ πάντων — κτώμενον).

ρμ'. Ἄλλως περὶ καρπῶν ἀπὸ φωνῆς τοῦ γέροντος (Τήρει τὴν ια' — ἔτος ἐκεῖνο λέγε εὐθηνεῖν).

ρμα'. Περὶ τροπῆς (Ὅτι ἐὰν — [f. 157] καὶ ἀπλανῶν ἔχῃ φάσιν).

ρμβ'. Ἄλλως (Ὅτι οὐ μόνον τὸ ἑπόμενον — ἑπόμενον κεφάλαιον ἐνεργεῖν).

—[f. 141] act in Aquarius, not in Pisces). This chapter and the following up to 125 are absent in cod. Flor.

123. On attacking enemies (The Moon being in Aries, Gemini, Cancer — when ascending together with the stars). F. 141.

<124.> On the assault of enemies (The Moon alone being in the zodiac signs listed below [redacted] when the Moon is with that of Mars).

125. On the turning of the seasons (It is necessary to observe the years from Adam — [f. 142] and the fourth is cold and moist).

126. Greatest, middle, and least years (Star of Saturn: greatest years 57 – [f. 143] least 25).

127. How many years each zodiac sign distributes, and the perfect years of the stars (Aquarius distributes – [f. 143] and the total is 376). In marg. note by m: concerning the times – has 120 years. 128. On the rising of the Dog Star. To be published below. Missing in cod. Flor. 8.

129. On the transferring of wine (When the Moon is waxing, [redacted] stronger in summer).

130. On the request of favor and gifts (If you wish from someone – of great things and for pleasures).

131. If you make a request indirectly (Let Jupiter proceed in direct motion – [f. 146] to add to both).

132. Method of finding from the hour whether the newborn is male or female (Taking the hour – [f. 146v] the Sun in the Sign). 133. On illnesses (Those from the sick-bed – [f. 150] and [redacted] evil things for the wicked).

134. Whether the physician is a citizen or a foreigner (But if at the horoscope [redacted] – [f. 150v] the rest are middling).

135. On effective hours and dreams (On effective hours – [f. 151v] the 30th has no outcome). This chapter and the following are missing in cod. Flor.

136. On dreams (It is necessary to take the day-count – up to [redacted] up to the the great 8th, 8th [?]).

Γ. 152. ρλγ'. In how much time does the outcome occur (One must examine at every inception [redacted] [f. 152] the natural period).

οληʹ. Otherwise (Take the distance of the degrees — the outcome is fulfilled).

139. The mystical method of Hermes Trismegistus, suitable for every beginning (Before all things — acquiring).

140. Otherwise concerning fruits from the voice of the elder (Observe the 11th — [redacted] say that year is prosperous).

141. On the solstice ("Because if — [f. 157] and has the appearance of the fixed stars).

142. Otherwise ("Because not only the following [redacted] following chap- chapter to be active).

F. 157. ρμγ'. Ἄλλως (Ὅτι οὐ μόνον τὴν Σελήνην — [f. 157v] ἀκριβῶς ὑφ' ἡμῶν).
ρμδ'. Ἄλλως (Ὅτι οἱ ἐν ταῖς τοῦ Ἡλίου τροπαῖς — ἀνταρσιῶν ἐστι σημαντικός). Alia inscr. in cod. Flor.
ρμε'. Καθολικὴ παραγγελία τῶν καταστημάτων Σύρου (Τὴν ἀρχὴν — [f. 159] ὄψιμον). Editum in *Catal. Flor.*, p. 171 s.
ρμς'. Ποῖοι τόποι τίνας ἀστέρας ἀπεκληρώθησαν (Ὁ μὲν ὡροσκόπος Ἑρμοῦ — ὁ δωδέκατος Κρόνου).
ρμλ'. Περὶ ἀγορασμοῦ Ἰουλιανοῦ. Edetur in appendice.

F. 159v. ρμη'. Πῶς χρὴ γνῶναι τὸ μέγεθος τῆς ἡμέρας, πόσων ὡρῶν μρ [ἰσημερινῶν?] ἐστιν (Εἰσαγαγὼν εἰς τὸ κλίμα — μέρισον παρὰ τὸν ιε').
ρμθ'. Πῶς δεῖ εὑρεῖν, πότερον ἡ Σελήνη ἐπὶ σύνοδον ἔρχεται ἢ ἐπὶ πανσέληνον ἢ ἀπὸ συνόδου ἐπὶ πανσέληνον (Ἐὰν τὸ ἀπόγειον — [f. 160v] ἐὰν δὲ τὸ ἀπόγειον τοῦ Ἡλίου ἔ [sic des. in media pagina]). —

F. 161. Πίναξ τῆσδε τῆς βίβλου. Εἰς τὴν Παύλου διδασκαλίαν περὶ ὧν ἔγρα[ψεν]. Numerantur in hoc folio capita μβ', sed olim alterum folium, nunc abscisum, reliquam indicis partem continebat.

F. 162. Εἰς τὸν Παῦλον· Ἡλιοδώρου. Cf. *Catal.*, I, 26, 57, IV, 81, et infra, p. 30, n. 1.
α'. Περὶ ποιότητος τῶν σχημάτων καὶ εἰς τί συμβάλλονται[1] (Τὸ ἐξάγωνον σχῆμα — τῇ μοίρᾳ ἐν ᾗ ἐστιν).
β'. Τί ἐστι συναφὴ καὶ ἀπόρροια (Ἀπόρροια δὲ κατὰ σῶμα — [f. 162v] ταῦτα ἔχει ἡ παροῦσα θεωρία).
γ'. Περὶ ποιότητος τῶν δ' σχημάτων (Ἐντεῦθεν τὰς ποιότητας — [f. 163] ὑπὸ κακοποιοῦ συναιρέτου ἢ οὔ).
δ'. Περὶ ἀσυνδέτων καὶ ἀσχηματίστων [in textu : περὶ ἐχθρῶν πρᾶξις] (Ἡ δὲ τῶν ἀσυνδέτων — [f. 163v] οἱ ἀστέρες καὶ τὰ ζῴδια).
ε'. Περὶ ἰσαναφόρων καὶ ὁμοζώνων (Ἀλλὰ κἀκεῖνο χρὴ σκοπεῖν — [f. 164] καὶ σχηματίζουσιν ἑαυτά).
ς'. Περὶ δεξιῶν καὶ ἀριστερῶν (Οὐ μόνον δὲ τοῦτο — [f. 164v] τὸ δεξιὸν καὶ ἀριστερόν).
ζ'. Περὶ ἀναφορῶν καὶ ἀποκλιμάτων (Χρὴ δὲ πρὸς τούτοις — [f. 165] ὡς ἐν τῇ θεωρίᾳ).
η'. Περὶ φάσεων καὶ δύσεων (Ποιοῦνται δὲ φάσεις — διχῇ διῃρημένης).
θ'. Περὶ τοῦ πότε ἑῷος ἀνατολικὸς λέγεται καὶ πότε στηρίζων καὶ

[1] Inscriptiones ex indice supplevi, id quod non iam adnoto.

F. 157. 143. Otherwise (Because not only the Moon — [f. 157] precisely by us).

144. Otherwise ("Because those at the solstices of the Sun — is significant of uprisings). Another inscription in cod. Flor.

145. General instruction of the constitutions of Syrus (The beginning — [f. 159] late). Edited in Catal. Flor., p. 171 s.

146. Which places were allotted to which stars (The horoscope of Mercury — the twelfth of Saturn).

147. On the purchase of Julian. Will be edited in the appendix. F. 159. 148. How one must know the length of the day, how many hours [equinoctial?] it is (Having entered into the clime — divide by 15).

149. How one must find out whether the Moon is moving toward conjunction or toward full moon, or from conjunction toward full moon (If the apogee [f. 160v] but if the apogee of the Sun e [sic, breaks off in the middle of the page]).

F. 161. Index of this book. [On the teaching of Paulus concerning what he wrote]. Counted on this folio are 42 chapters, but formerly another folio, now cut away, contained the remaining part of the index.

F. 162. On Paul: by Heliodorus. Cf. Catal., I, 26, 57, IV, 81, and below, p. 30, n. 1.

1. On the quality of the aspects and what they contribute (The sextile aspect — in the degree in which it is).

2. What is application and separation (Separation by body — [f. 162] this is what the present theory contains).

3. On the quality of the 4 aspects (Hence the qualities — [f. 163] by a malefic co-ruler or not).

4. On unconnected and unaspected stars (in the text: action concerning enemies) (But the condition of the unconnected — [f. 163v] the stars and the Signs).

5. On stars of equal rising and those in the same zone (But one must also consider that — [f. 164] and they form aspects with themselves).

6. On right and left (the (Not only this — [f. 164v] right and the left).

7. On ascensions and declinations (One must in addition to these — [f. 165] as in the theory).

8. On phases and settings (They make phases — divided in two in two).

9. On when a planet is called morning rising, and when stationary,

1 I have supplied the headings from the index, which I no longer note.

ἀκρόνυχος καὶ προσθέτης καὶ ἑῷος δυτικὸς καὶ ἑσπέριος (Καὶ καλεῖται ἡ μὲν ἑῴα — οἱ ποιοῦντες αὐτῇ τὰς φάσεις).

F. 167v. ι'. Περὶ ἐπιτολῶν καὶ κρύψεων καὶ προσθέσεων καὶ ἀφαιρέσεων καὶ περὶ πο[λευόντων?] (Ταῦτά τε ἔχει ἡ θεωρία — [f. 168] φερόμενος πρὸς τὸν Ἥλιον).

ια'. Περὶ συνοδικῶν ἀστέρων (Συνοδικοὶ δὲ γίνονται — [f. 168v] ἢ ἐν τῷ μεσουρανήματι).

ιβ'. Περὶ στηριγμῶν (Διάφοροι δὲ οἱ στηριγμοὶ — [f. 169] καταβλάπτει τὴν γένεσιν).

ιγ'. Περὶ τοῦ πότε ὁ πατὴρ βλάπτεται ἢ ὁ υἱός (Ἀλλὰ ζητητέον — [f. 170v] ταῦτα ἔχει ἡ θεωρία).

ιδ'. Περὶ τοῦ πῶς διαφέρουσιν οἱ στηριγμοί (Διάφοροι στηριγμοὶ — πλούσιον τὸ φῶς).

ιε'. Περὶ τῶν τῆς Σελήνης σχημάτων [in textu πρᾶξις σὺν θεῷ ι'] (Τὰ δὲ σχήματα — [f. 172] ἐκ τῆς θεωρίας).

F. 172v. ις'. Περὶ τῶν τῆς Σελήνης σχημάτων πρὸς τοὺς ἀστέρας (Τοῦ περὶ ἀπορροίας λόγου — [f. 174] αὗται αἱ φάσεις).

ιζ'. Περὶ τοῦ ποῖος πνεύσει ἄνεμος (Οὐ μόνον δὲ — [f. 174v] ἡ μετὰ χεῖρα λέξις).

ιη'. Περὶ τοῦ κυρίου τῆς ἡμέρας καὶ πολεύοντος καὶ διέποντος (Τὸ τέταρτον τῶν ἀπὸ Διοκλητιανοῦ χρόνων — [f. 175v] ἡ μετὰ χεῖρα πρᾶξις).

ιθ'. Περὶ τῶν δωδεκατημορίων τῶν ἑπτὰ ἀστέρων (Τὸ δὲ τῶν ἀστέρων — [f. 177) τὰ τῶν ἀστέρων δωδεκατημόρια).

κ'. Περὶ τῶν κέντρων (Τὰ δὲ τῶν κέντρων — ἐπὶ τῶν ἄλλων κέντρων ποίησις).

κα'. Περὶ κλήρου καὶ δωδεκατημορίων αὐτῶν (Λοιπὸν λείπεται ἡμῖν — [f. 177v] χωρὶς ἑτέρου τινός).

κβ'. Περὶ τῶν ὀνομάτων τῶν ἑπτὰ κλήρων καὶ ἃ σημαίνει (Οὗτος δὲ ὁ θεῖος ἀνήρ — [f. 185] αἴτιος καὶ αἰχμαλωσιῶν). In f. 179 in marg. est πρᾶξις κγ'. — Cf. *Catal.*, IV, p. 81 s.

κγ'. Περὶ τῶν δώδεκα τόπων πῶς καλοῦνται καὶ τί σημαίνει (Τῶν δώδεκα τόπων — [f. 191v] ἐπὶ παντὸς ἀστέρος καθόλου).

κδ'. Περὶ τέκνων καὶ τίνες οἱ τριγωνικοὶ δεσπόται καὶ ποῖα τῶν ζῴων ἄσπερμα (Σκοπεῖν δεήσει τὸ ε' — [f. 193) σπόριμος λέγεται).

κε'. Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — [f. 194v] ταῦτα ἔχει ἡ παροῦσα θεωρία).

κς'. Περὶ ἀποκλιμάτων (Ἐπειδὴ τριχῶς διείλομεν — [f. 195v] ταῦτα ἔχει ἡ παροῦσα θεωρία).

κζ'. Περὶ τοῦ γνῶναι πόσῃ μοίρᾳ τοῦ Ἡλίου καὶ πάλιν τοῦ ὡροσκόπου καὶ πότε ὁ Ἥλιος ἀνέρχεται τὰ βόρεια μέρη ἢ νότια (Περὶ τοῦ γνῶναι πόσῃ — [f. 197v] τῆς πορείας).

acronychal, additive, morning setting, and evening (And the morning rising is called — those who make the phases for it).

F. 167. 10. On risings and settings and additions and subtractions, and on those revolving [?] (These the theory contains [f. 168] moving toward the Sun).

11. On Synodic Stars (Synodic ones come to be [f. 168] or in the midheaven).

12. On Stations (The stations are various [f. 169] it harms the nativity).

13. On when the father is harmed or the son (But one must seek — [f. 170v] this is what the theory holds).

14. On how the stations differ (The stations are various — the light is rich).

15. On the configurations of the Moon [in the text: practice with God's help, 10] (The configurations — [f. 172] from the theory).

F. 172v. 16. On the configurations of the Moon with respect to the stars (The account concerning emanations — [f. 174] these are the phases).

17. On what wind will blow (Not only [f. 174v] the the word at hand).

18. On the lord of the day and the one ruling and governing (The fourth of the years from Diocletian — [f. 175v] the practice at hand).

19. On the dodecatemoria of the seven stars (But the [dodecatemoria] of the stars — [f. 177] the dodecatemoria of the stars).

20. On the centres (But the [making] of the centres — the for the others making of the centres).

21. On the Lot and its dodecatemoria (It remains for us — [f. 177] without anything else).

22. On the names of the seven Lots and what they signify (But this divine man — [f. 185] cause and of captivities). In f. 179 in the margin there is: practice 23. - Cf. Catal., IV, p. 81 f. 23. On the twelve places, how they are called and what they signify (Of the twelve places — [f. 191] concerning every star in general). 24. On children and who are the triplicity lords and which of the signs are barren (it will be necessary to cut the 5th — [f. 193] is called fertile).

25. On Practice (The discourse on practice / the [f. 194v] these things present theory contains).

26. On Declining Houses (Since we have divided it in three ways / the [f. 195v] present theory contains these things).

27. On knowing at what degree of the Sun and again of the Ascendant, and when the Sun ascends to the northern or southern regions (On knowing at what degree — [f. 197v] of the course).

F. 197v. κη'. Περὶ μοίρας καὶ διὰ πόσου χρόνου ἀνάγεται ἕκαστον ζῴδιον (Παραδοὺς ἡμῖν ὁ ἀστρολόγος — [f. 199] ἡ θεωρία).
κθ'. Περὶ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας καὶ ἃ σημαίνει (Διδάξας ἡμᾶς — [f. 201] ἀπόστροφον αὐτὸν εἶναι).
λ'. Περὶ ἐνιαυτοῦ (Ὑποδείγματος χάριν — [f. 202] ἐκ τῆς εἰρημένης μεθόδου).
λα'. Περὶ μηνός (Οὐδὲ οὐκ [?] ἀρκεῖ — [f. 282v] τὸν μῆνα).
λβ'. Περὶ ἡμέρας (Τὴν δὲ ἡμέραν — ἐκείνης ζητοῦμεν).
λγ'. Περὶ ὥρας (Τὴν ὥραν παράσχωμεν — [f. 203] ἡ μετὰ χεῖρα λέξις).
λδ'. Περὶ τῆς κατὰ τρίγωνον μονομοιρίας (Ἡ κατὰ τρίγωνον — [in fine f. 205v] κανόνιον τριγωνομοιρίας).
λε'. Περὶ τῆς ἀναγκαίας τοῦ ὡροσκόπου μοίρας (Σκοπὸν ἔχων — [f. 209] αὕτη ἡ μέθοδος). — Cf. *Catal.*, IV, p. 82.
λς'. Περὶ τῆς ἀναδοθείσης ὥρας (Οἱ δὲ ἐκ τῶν δωδεκατημορίων — [f. 209v] κατὰ τὴν σύλληψιν).
λζ'. Περὶ σπορίμου καιροῦ (Ἡ δὲ σύλληψις — [f. 210] πληροῦται θεωρία).
λη'. Περὶ κλιμακτῆρος καὶ πόσα ἔτη τις ζήσεται (Ἐπειδὴ περὶ τῆς τριγωνικῆς — [f. 215] ἐν τούτοις ἡ θεωρία).
λθ'. Περὶ συνδέσμου Σελήνης (Ἐπειδὴ περὶ κλιμακτήρων — [f. 216v] ταῦτα ἔχει ἡ θεωρία).
μ'. Περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς (Ὁ τοῦ οἰκοδεσπότου τρόπος — [f. 218v] ἐν τούτοις ἡ θεωρία).
Θέσφατα μαντοσύνης Φοιβηίδος ὅρια [ὄργια?] τέχνης
Ἀστρολόγος Παῦλος μ' ἐδιδάξατο τῇδ' ἐνὶ βίβλῳ. —

μα'. Περὶ τῶν συνόδων καθὼς λέγει ὁ Καπίσης ἐν τῷ δ' βιβλίῳ (Λέγει ὁ Καπίσης — τοῦ Κρόνου καὶ Διός).
μβ'. Περὶ εὐθηνίας εἰδῶν καὶ κνιπείας ἀπὸ Σαρακηνικοῦ βιβλίου μέθοδοι αὗται μετεγράφησαν (Βλέπε τὴν Σελήνην καὶ τὸν Ἥλιον — [f. 220v] ὁ Κριὸς τῶν προβάτων). Cf. cod. Venet. 5, f. 221 ; cod. Angelic. 29, f. 198v, σε'.
μγ'. Ἄλλο (Ὅτι [quaedam legi nequeunt] ἔνι ὁ κύριος τοῦ ὡροσκόπου — [f. 221] τὸν χρόνον ὅλον).
μδ'. Ἄλλο (Βλέπε τὴν Σελήνην — τὰ πλάγια ζῴδια ζημίας).
με'. Ἄλλο (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — [f. 221v] καὶ τοῦ Αἰγόκερω).
μς'. Ἄλλο (Περὶ εὐθηνίας καὶ κνιπείας βουλόμενος — [f. 222] ὁ κύριος τοῦ ὡροσκόπου).
μζ'. Ἀπὸ τοῦ τρίτου βιβλίου τοῦ Δωροθέου. Edetur infra.
μη'. Ἄλλο (Ὅταν ὁ Ἥλιος πορεύηται — [f. 223] γίνεται ὑπὸ ἀνομβρίας).

F. 197. 28. On degrees and how much time it takes for each Zodiac sign to rise (The astrologer having handed down to us — [f. 199] the theory). 29. On the year and month and day and what they signify (Having taught us — [f. 201] that it is averted).

30. On the year (For the sake of an example — [f. 202] from the aforementioned method).

31. On the month (Nor is it [?] sufficient — [f. 202v] the month).

32. On the day (And the day — we seek from that).

33. On the Hour (Let us provide the hour — [f. 203] the word at hand).

34. On the Monomoiria according to the Trine (The one according to the trine — [at the end of f. 205] a small table of trigonomoiria).

35. On the Necessary Degree of the Ascendant (having as its aim — [f. 209] this is the method). — Cf. Catal., IV, p. 82.

36. On the Assigned Hour (But those from the dodecatemoria — [f. 209] according to the conception).

37. On the Time of Sowing (But the conception — this [f. 210] filling/completing- is the theory).

38. On the Climacteric and How Many Years a Person Will Live (Since concerning the trigonal — [f. 215] in these lies the theory).

39. On the Conjunction of the Moon (Since the theory contains these things concerning climacteric periods [f. 216v] this is what the theory holds).

40. On the Lord of the House and the Years of Life (The manner of the lord of the house — [f. 218] these things lies the theory).

The oracular utterances of the Phoebean art's sacred bounds [mysteries?]

Paul the Astrologer taught me these in this book.

41. On the conjunctions as Capises states in the fourth book (Capises says — of Saturn and Jupiter).

42. On the abundance of goods and parsimony, these methods were transcribed from a Saracen book (Look at the Moon and the Sun — [f. 220] Aries of the sheep). Cf. cod. Venet. 5, f. 221; cod. Angelic. 29, f. 198[3], σε'.

43. Another (That [quaedam legi nequeunt] the lord of the horoscope is present — [f. 221] the whole time).

44. Another (Look at the Moon — the oblique signs of loss).

45. Another (See the lord of the horoscope — [f. 221] and of Capricorn).

46. Another (Wishing to know concerning abundance and parsimony — [f. 222] the lord of the horoscope).

47. From the third book of Dorotheus. Edetur infra.

48. Another (When the Sun travels [f. 223] it becomes by drought).

F. 223. μθ'. Ἄλλο (Ὅταν εἰσέρχηται ὁ Ἥλιος εἰς τὸ πρῶτον λεπτὸν τοῦ Κριοῦ — [f. 223v] εἰ δὲ λειψίψηφος, εὐθηνίαν).
ν'. Ἄλλο (Ἴδε τὸν κύριον τῆς συνόδου — [f. 224] οἱ δὲ νότιοι εὐθηνίαν).
να'. Ἄλλο (Ὅταν εὑρεθῇ ὁ Ἄρης δηλωτικὸς — [f. 226] ὥσπερ καὶ πρῶτον ἔβλεπες).
<νβ'. Ἀλλ>ο (Βλέπε εἰς τὴν ἐναλλαγήν — [f. 226] ὑψώματος εὐθηνίαν). Extrema folia misere lacerata sunt.

3. Cod. philos. gr. 179. — Chartaceus, saec. XIV/XV, cm. 22 × 14, ff. 135. — Cf. Nessel, p. 102 sqq.; Lambecius, VII, 186 (cui est n. 47). — Habet hic codex summam similitudinem cum cod. Mutin. 11, ita tamen ut neuter ab altero pendere videatur. Cf. etiam Neapol. 19.

Praemittitur folium scriptura recenti completum; in verso exstat: Κλίμα πρῶτον ἀναφοραὶ τοῦ διὰ Μερόης — μιλίων ρπε'.

F. 1-2v. Πίναξ τῆς παρούσης βίβλου a duabus manibus scriptus et compluribus additamentis auctus.
F. 3. Ἀριστοτέλους περὶ κόσμου.
F. 10v. Tabula ventorum cum explicatione.
F. 11v. Σχόλιον Πρόκλου οὐρανοδρόμου (Περὶ ἀνατολῶν καὶ δύσεων ἄστρων εἰπεῖν — ὑδροχόος ∞). Cf. *Catal.*, IV, cod. 19, f. 384.
F. 12. Ταυτὶ μὲν ἔγνως καὶ μαθὼν οὕτω νόει· Δέκα περίττευουσιν ἡμερῶν δρόμοι (Ἐξ Ὠρίωνος καὶ Φύσονος πρὸς Κύνα — Σιγῶ τὸ λοιπόν, μὴ θολώσω σοι γράφων).
F. 12v. Περὶ μαθηματικῆς figurae et pauca verba.
F. 13. Κλαυδίου Πτολομαίου κεφάλαια τῆς ἀστρονομικῆς τέχνης (Οὗτος ὁ Πτολομαῖος κατὰ τοὺς Ἀνδριανοῦ [*sic*] μὲν ἤνθησε χρόνους — καὶ ἱστορίας ἀναγράφοντι). Cf. Boll, *Studien über Cl. Pt.*, p. 53.
Προοίμιον πρός τινα Σύρον ἑαυτοῦ φίλον etc., (Des. f. 28v in fine capitis περὶ ὑψωμάτων in verbo ταπεινοῦται) = *Tetrab.*, f. 11v, ed. 1535.
F. 29. Περὶ σινῶν καὶ παθῶν σωματικῶν τε καὶ ψυχικῶν (Ὅταν οὖν ἡ Σελήνη — [f. 30v] καὶ τὸ τῶν παθῶν εὐκίνητον). Sunt Ptol., f. 38v-44v, sed admodum contracta.
Περὶ ἐνεργείας τῶν ζ' πλανητῶν ἀλλήλοις κοινωνησάντων (Ὁ μὲν οὖν Κρόνος καὶ ὁ Ζεὺς — [f. 31v] τὰς ἀνέσεις τῶν συμπτωμάτων ἀπεργαζομένων). Cf. *Catal.*, IV, cod. 11, f. 30v, cod. 19, f. 387.
Περὶ τῶν ιβ' ζῳδίων καὶ τῶν ζ' πλανητῶν καὶ τῶν συνεργουσῶν αὐτοῖς βοτανῶν (Ὁ ζωδιακὸς κύκλος μεμορφωμένος ἐστίν — [f. 32v] στρόφους καὶ ἕδρας πυρακτωμένους ἰᾶται). Cf. *Catal.*, IV, cod. 11, f. 31v, cod. 19, f. 387v.

F. 223. 49. Another (When the Sun enters the first minute of Aries - {f. 223 but if it falls short in number, abundance).

50. Another (See the lord of the conjunction — [f. 224] but the southern ones bring abundance).

49. Another ("When Mars is found to be the indicator — [f. 226] just as you observed before).

<52. Another (Look at the exchange — [f. 226] of exaltation prosperity). Extrema folia misere lacerata sunt.

3. Cod. philos. gr. 179. Paper manuscript, 14th/15th century, cm. 22 × 14, ff. 135. Cf. Nessel, p. 102 sqq.; Lambecius, VII, 186 (where it is n. 47). This code bears a strong resemblance to cod. Mutin. 11, yet in such a way that neither appears to depend on the other. Cf. also Neapol. 19.

A leaf written in a recent hand is prefixed; on the verso the following appears: First climate, risings of the [parallel] through Meroë — 185 miles.

Ff. 1–2. Table of contents of the present book, written by two hands and augmented with several additions.

F. 3. Aristotle's On the Universe.

F. 10. Table of winds with explanation.

F. 11. Scholion of Proclus the heaven-traveller (On the risings and settings of stars — Aquarius). Cf. Catal., IV, cod. 19, f. 384. F. 12. These things you have known and having learned, understand them thus: Ten extra day-courses (From Orion and Physon toward the Dog — (I, being the remainder, lest I confuse you by writing on).

F. 12. On mathematics: figurae et pauca verba.

F. 13. Chapters of the astronomical art of Claudius Ptolemy (This Ptolemy flourished during the times of Hadrian [sic] and is recorded in the histories). Cf. Boll, Studien über Cl. Pt., p. 53. Proem addressed to a certain Gyrus,
his friend etc., (Des. f. 28v at the end of the chapter on exaltations, in the word ταπεινοῦται) Tetrab., f. 11, ed. 1535.

F. 29. On bodily and mental injuries and afflictions (When therefore the Moon [f. 30'] and the mobility of the afflictions). Sunt Ptol., f. 38-44, sed admodum contracta.

On the influence of the 7 planets in conjunction with one another (Saturn therefore and Jupiter — [f. 31v] producing the remissions of the symptoms). Cf. Catal., IV, cod. 11, f. 30v, cod. 19, f. 387.

On the 12 Zodiac Signs and the 7 planets and the herbs cooperating with them (The Zodiac circle is formed — [f. 32v] it heals twisting colics and inflamed hemorrhoids). Cf. Catal., IV, cod. 11, f. 31v, cod. 19, f. 387.

Σχηματογραφία τῶν πλανήτων καὶ τῶν ζῳδίων. Tabula.

F. 33. Ἐπίσκεψις τῶν ζῳδίων ἀκριβής. Manus rec. add. Πτολομαίου. Tabulae.

F. 34, 35 figurae. Σχῆμα τῶν ιβ' ζῳδίων τετράγωνον, τρίγωνον, ἑξάγωνον, διάμετρον. Σχῆμα τῆς οὐρανίας σφαίρας τοῦ ὑπεργείου καὶ τοῦ ὑπογείου. Περὶ τῶν ζ' πλανητῶν καὶ τῶν ιβ' ζῳδίων τῆς οὐρανίου σφαίρας.

Ἑρμηνεία ἐκ τῶν ἡμετέρων (Ἐν κύκλῳ τὸ πᾶν περιέχει ὁ οὐρανὸς — καὶ ἀδιάπτωτα).

Sine titulo. (Ἑπτὰ δὲ ζώνας, φησίν — [f. 36] τὴν Σελήνην).

Sine titulo. (Φασί τις τῶν πάλαι σοφῶν πάντες — καὶ Ἑρμοῦ λεγόμενος).

Sine titulo. (Ὁ δὲ Πυρόεις — καὶ οἱ τούτων μῆνες). Enumerantur singulorum signorum menses. Sequuntur varia capita perbrevia inscriptione carentia, velut οἶκοι τῶν πλανητῶν εἰσιν οὗτοι — [f. 37] ἤγουν κατὰ διάμετρον.

Πῶς ὀφείλεις εὑρίσκειν τὴν μοῖραν τῆς τῶν φωστήρων συζυγίας (Ἀπόγραψαι τὰς κατὰ τὴν κθ' τῆς Σελήνης ἐποχάς — ἣν ἂν ἐθέλεις Ἡλίου καὶ Σελήνης).

F. 37v. Σελίδιον ἀπλανῶν καὶ πλανητῶν σημασιῶν et aliae figurae, velut ὅρια κατὰ Αἰγυπτίους et ὅρια κατὰ Πτολομαῖον (*Tetrab.*, I, 18).

F. 38v. Ὡροσκόπος Ὑδροχόῳ β' ιβ' οἴκῳ Κρόνου — τὸ δὲ σχῆμα τοῦ θεάματος [scr. θέματος] καταγράφεται οὕτως : in f. 39 figura.

F. 39v-40v tabulae XII signa cum domibus altitudinibus deiectionibus decanis tribusque generibus τριγωνοκρατόρων exhibentes; deinde ἕτερον σχῆμα σφαιρικὸν Πτολεμαίου.

F. 41. Hinc capita numerari incipiunt. α'. Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης. Cf. *Catal.*, I, 140 sqq., ubi Boll magnam partem huius libri edidit; hic codex maxime cum r [cod. Monac. 287] consentit. Omittit cap. 13, 14, 18, 20, 21, 24, 25, 28, 30-37, 39-41. Post cap. 44 sequitur : Περὶ ἀποκλιμάτων (Ὁ μὲν ὡροσκόπος δηλοῖ τὴν πρώτην ἡλικίαν — ὡς ἔχει ἡ δωδεκάτροπος); tum habet cap. 47-49 cum additamento [cf. Boll ad p. 163, l. 19] : γίνεται οὖν σύνοδος πάντων τῶν ἀστέρων δι' ἐτῶν ροε' κατὰ τὴν α' μοῖραν τοῦ Καρκίνου ἢ τὴν πρώτην μοῖραν τοῦ Λέοντος γίνεται ἐκπλήρωσις, ἐπὶ δὲ τοῦ Καρκίνου γίνεται κατακλυσμὸς ἐν μέρει [μέρη cod.] τοῦ κόσμου. Tum habet cap. 52-53 (des. δωροφορούντων = Boll, p. 164, l. 21). Numeri adscribuntur α'-κθ'. Sequentia quoque usque ad f. 65 Antiochi sunt. Cf. *Catal.*, IV, cod. 11, f. 51 ss.

Schematography of the planets and the Zodiac Signs. Tabula.

F. 33. A precise examination of the Zodiac Signs. Manus rec. add. Of Ptolemy. Tabulae.

F. 34, 35 figures. The square, triangular, hexagonal, and diametric figure of the 12 Zodiac Signs. The figure of the celestial sphere of the supralunar and sublunar regions. On the 7 planets and the 12 zodiac signs of the celestial sphere.

Interpretation from our sources (In a circle the whole is contained by heaven [redacted] and infallible).

Sine titulo. (He says there are seven zones — [f. 36] the Moon).

Sine titulo. (Some of the ancient wise men say all — and called of Hermes).

Sine titulo. (Pyrois — and the months of these). The months of each individual sign are enumerated. There follow various very brief chapters lacking a title, such as the houses of the planets are these — [f. 37] that is, according to the diameter.

How you should find the degree of the conjunction of the luminaries (Record the positions at the 29th of the Moon — whichever you wish of the Sun and Moon).

F. 37. A small table of fixed and wandering star significations et aliae figurae, such as the terms according to the Egyptians and the terms according to Ptolemy (Tetrab., I, 18).

F. 38. Horoscope with Aquarius in the 2nd, 12th house of Saturn – the figure of the observation [read: theme] is recorded thus: in f. 39 figure.

F. 39-40v tables exhibiting the XII signs with houses, exaltations, dejections, decans, and three kinds of triplicity rulers; then another spherical figure of Ptolemy.

F. 41. From here the chapters begin to be numbered. α'. From the Treasuries of Antiochus: an explanation and account of the entire art of astronomy. Cf. Catal., I, 140 sqq., where Boll edited a large part of this book; this codex agrees most closely with r [cod. Monac. 287]. It omits chs. 13, 14, 18, 20, 21, 24, 25, 28, 30-37, 39-41. After ch. 44 follows: On Declining Houses (The horoscope indicates the first age — as the dodecatropos has it); then it has chs. 47-49 with an addition (cf. Boll at p. 163, l. 19): therefore a conjunction of all the stars occurs after 175 years at the 1st degree of Cancer, or the completion occurs at the first degree of Leo, and at Cancer a flood occurs in a part [parts, cod.] of the world. Then it has chs. 52-53 (des. of those bearing gifts — Boll, p. 164, l. 21). The numbers assigned are α'-κθ'. The following sections up to f. 65 also belong to Antiochus. Cf. Catal., IV, cod. 11, f. 51 ff.

F. 52. λ'. Ἀπὸ τοῦ πολεύοντος καὶ διέποντος (Κρόνου πολεύοντος — [f. 52v] ἐπιληπτικὸν ἢ θεοφορούμενον ποιεῖ).
λα'. Σελήνης κλίματα καθολικά (Σελήνη Σκορπίῳ [?] ἢ Ἰχθύσιν — καὶ ἐπισυνάπτῃ κακά).
λβ'. Περὶ σινωτικῶν μοιρῶν (Σινωτικαὶ δὲ μοῖραι τῶν ζῳδίων — [f. 53] ἀπὸ μοίρας κς' ἕως κθ').
λγ'. Περὶ φαλακρῶν ποδαλγῶν καὶ μαινομένων καὶ ἀσελγῶν καὶ ἐμπαθῶν καί μεθύσων (Οἱ Λεοντιανοὶ καὶ Παρθενιανοὶ — [f. 53v] καὶ κιναιδίζοντες τοῖς ἤθεσιν).
λδ'. Περὶ δεκανῶν ἀσελγοποιῶν ἐν οἷς ἡ Ἀφροδίτη καὶ οἱ λοιποί (Ἡ Ἀφροδίτη Ἑρμοῦ δεκανῷ πρώτῳ — [f. 54] συστοίχως τῷ παντί).
λε'. Περὶ Σελήνης σχηματισμούς (*sic*). Figurae.

F. 55. λς'. Περὶ σχηματισμοῦ [-οὺς cod.] Σελήνης καὶ ἐκλείψεως Σελήνης καὶ Ἡλίου μέγιστον κεφάλαιον (Πᾶσα Σελήνη ἐκλείπουσα ἢ ἄρχεται πάσχειν — [f. 57v] καὶ ὁ ἐπίκυκλος δηλοῖ τὸ μῆκος). Citatur Ptolemaei σύνταξις. Inter ff. 56 et 57 inserendum est f. 118, ut vidit Boll.

F. 58. λζ'. Περὶ τῶν ιβ' ζῳδίων καὶ πορειῶν τοῦ Ἡλίου καὶ κύκλων αὐτοῦ (Μηνί Ἰανουαρίῳ, des. in figuras).

F. 59v. Σφαῖρα οὐρανία. Figura totam paginam complens et λύσις ad eam pertinens.

F. 60v. λθ'. Κανόνιον τῶν δ' ἀνέμων καὶ τῶν κδ' βαθμῶν et λύσις. Post f. 60 lacuna, qua hausta sunt capita haec (Boll, *Sphaera*, p. 52 sq.) :
<μ'. Περὶ τῶν παρανατελλόντων τοῖς ιβ' ζῳδίοις.
μα'. Περὶ ἀστέρων ἀνατελλόντων καὶ δυνόντων ἐν τοῖς ιβ' μησὶ τοῦ ἐνιαυτοῦ.
μβ'. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τοῦ (*sic*) ἐξ αὐτοῦ συμβαινόντων>.

F. 61v. μγ'. Περὶ τῶν πρὸς τοὺς ζ' πλανήτας ἀστέρας συναφῶν τῆς Σελήνης (Σελήνη ἐὰν συνοδεύουσα τῷ Κρόνῳ — [f. 64] τὴν δὲ ἑβδόμην Κρόνου). Subscribitur brevis notula : Ἰστέον ὅτι τῇ πρώτῃ ἡμέρᾳ...

F. 64. μδ'. Περὶ τῶν ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου (Ὁ Κρόνος ἄρχειν λέγεται τῶν χρονίων πραγμάτων — [f. 65] ὑπομένειν φαίνεται πάθος). Post insertum est capitulum Ἕτερον πάθος ἐκλείψεως Σελήνης (Γίνωσκε οὖν ὅτι ἐπάνωθεν — τὸν ἴδιον δρόμον πορεύεται).

F. 65 post ornamentum : α'. Ἐκ τῆς Ἡλιοδώρου[1] ἀστρονομικῆς

[1] Heliodori contextus, qualem hic habemus, admodum differt ab eo qui est in cod. 2, f. 161 sqq. Et quamquam periculosum est coniecturam facere, antequam

Γ. 52. 30. On the one who revolves and governs (Saturn revolving — [f. 52v] causes epilepsy or divine possession).

31. General climates of the Moon (Moon in Scorpio [?] or Pisces — and connects with misfortunes).

32. On the injurious degrees (The injurious degrees of the Zodiac signs — [f. 53] from degree 26 to 29).

33. On the bald, the gouty, the mad, the licentious, the passionate, and the drunkards (The Leonians and Virgoans — [f. 53] and those who are effeminate in their characters).

34. On the decans that produce licentiousness, in which Venus and the rest are found (Venus in the first decan of Mercury — [f. 54] corresponding to the whole).

35. On the configurations of the Moon (sic). Figurae.

Γ. 55. 36. On the configuration [-ούς cod.] of the Moon and the eclipse of the Moon and the Sun, a most important chapter (Every Moon that is eclipsed either begins to be affected — [f. 57v] and the epicycle indicates the longitude). Ptolemy's σύνταξις is cited. Between ff. 56 and 57, f. 118 must be inserted, as Boll observed.

F. 58. λ7. On the 12 Zodiac Signs and the courses of the Sun and its cycles (Month of January, des. in figuras).

Γ. 59. Celestial sphere. A figure filling the entire page and a λύσις pertaining to it.

F. 60. 39th. A table of the 4 winds and the 24 degrees and resolution. After f. 60 a lacuna, by which these chapters were absorbed (Boll, Sphaera, p. 52 sq.) :

<μ'. On the stars rising alongside the 12 zodiac signs.

μα'. On the stars rising and setting in the 12 months of the year.

μβ'. On the rising of the Dog Star and the foreknowledge of (sic) the events resulting from it>.

F. 61. μγ'. On the conjunctions of the Moon with the 7 planets (if the Moon traveling together with Saturn — [f. 64] and the seventh of Saturn). A brief note is appended: It should be known that on the first day...

F. 64. μδ'. On the 7 wandering stars in summary from the works of Antiochus (Saturn is said to rule over matters of long duration — [f. 65] appears to endure suffering). Afterward a chapter is inserted: Another suffering of a lunar eclipse (Know therefore that above — travels its own course).

F. 65 after the ornament: α'. From the astronomical work of Heliodorus [1] astronomical

1 The text of Heliodorus, as we have it here, differs considerably from that which is in cod. 2 € 161 sq. And it is in any case dangerous to make a conjecture before

διδασκαλίας κεφάλαια διάφορα (Συνάντησις μέν ἐστιν ὅταν — ἐπιφοραὶ αἱ μέγισται).

F. 66. β'. Περὶ φωσφορίας (Φωσφορίαι λέγονται — τῇ καθ' ἡμᾶς θαλάσσῃ).

γ'. Περὶ διαμετρήσεως (Ὅτι αἱ διαμετρήσεις αὗται — τὸ τῆς Σελήνης κύρτωμα).

δ'. Σχόλια διάφορα (Ὅτι ἡ Σελήνη χαίρει συνάπτουσα — [f. 66v] καὶ μεταβάλλεσθαι).

ε'. Περὶ δεκανῶν Ζῳδίων (Δεκανῷ α' Κριὸς ποιεῖ κινδύνους — [f. 68] τέκνοις ἀρρενικοῖς λυπουμένοις). Editum in *Catal.*, IV, p. 152.

ς'. Περὶ χροιᾶς σωμάτων (Ἐὰν ὁ τῆς Σελήνης ὁριοκράτωρ — οἷα ἐν τῇ Ἀφροδίτῃ).

ζ'. Περὶ τῆς τοῦ Ἡλίου κινήσεως καὶ τοῦ μαθεῖν, ἐν ποίῳ Ζῳδίῳ καὶ μοίρᾳ ἐστὶν παχυμερέστερον (Τὴν ἀπὸ Ζῳδίου ἐπὶ Ζῴδιον κίνησιν — [f. 68v] Ἡλίου εἶναι λέγε).

η'. Περὶ τοῦ πολεύοντος καὶ διέποντος (Ὅτι τὸν πολεύοντα καὶ διέποντα — [f. 69] ὁμοίως ἔχει ἡ ἀκολουθία).

F. 70. Παύλου Ἀλεξανδρέως ἐπίσκεψις ἀστρονομική. α'. Περὶ τῶν ιβ' Ζωδίων ἐπίσκεψις (Ἰστέον δὲ ὅτι τὸ Ζώδιον — [f. 72] σελίδιον [tabula] τῶν ιβ' Ζῳδίων). Cf. *Catal.*, IV, cod. 19, f. 379v et p. 133.

F. 72v. β'. Περὶ αἱρέσεως καὶ δορυφορίας (Ὅτι ἡ τοῦ Ἡλίου — Ἄρεος φαῦλος).

γ'. Περὶ δεκανῶν ἤτοι πρόσωπων τῶν ζ' ἀστέρων (Ὅτι οἱ δεκανοὶ — εὕρεσιν καὶ κανόνιον: quod subicitur).

F. 73. δ'. Περὶ τοὺς τῆς Σελήνης σχηματισμούς (*sic*) (Ὅτι τὰ τῆς Σελήνης σχήματα — [f. 73v] συναφῆς ἔχουσι λόγον).

ε'. Περὶ ἀνέμων προγνώσεως (Ὅτι δυνατὸν ἐκ τῶν ἀποριῶν — [f. 74] καὶ πλεῖστα βραδύνει). = *Catal.*, IV, cod. 11, f. 82.

ς'. Περὶ δωδεκατημορίων (Ὅτι τὸ τῶν ἀστέρων δωδεκατημόριον — [f. 74v] ἐμπαθεῖς ἢ ἐπισινεῖς). = Ibid., f. 82v.

ζ'. Περὶ τῶν ιβ' τόπων τῶν ἀστρολογουμένων (Ὅτι τῶν ιβ' τόπων — [f. 77] καὶ ἑρμηνέας γηΐνων πραγμάτων).

η'. Ἐπίσκεψις περὶ τεκνογονίας (Σκοπεῖ<ν> δεῖ τὸ ε' — [f. 78] τοῖς προειρημένοις τόποις).

θ'. Περὶ τοῦ τῆς Σελήνης συνδέσμου (Ὁ τῆς Σελήνης σύνδεσμος — [f. 78v] τῶν Αἰγυπτίων ἐτεκμήραντο).

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haec edita sint (quae mox editum iri speramus), tamen duorum Heliodori librorum reliquias tenere videmur; quorum alter fuit Ἐξήγησις εἰς τὸν Παῦλον e veris constans lectionibus de Pauli libello habitis, alter Διδασκαλία ἀστρονομική introductionem in astrologiam continens.

Various chapters of instruction ((A conjunction is when the greatest influences meet).

F. 66. 2nd. On phosphorescence (Phosphorescences are said [illegible] in our [time / region] [to occur at] sea).

3rd. On diametrization ("That these diametrizations — the curvature of the Moon).

4th. Various scholia (That the Moon rejoices when in conjunction [f. 66v] and to change).

5th. On the decans of the zodiac signs (The 1st decan Aries causes dangers [f. 68] to male children in distress). Published in Catal., IV, p. 152.

6. On the complexion of bodies (If the term-lord of the Moon — [illegible] such as in Venus).

7. On the motion of the Sun and on learning in which zodiac sign and degree it is, more roughly (The motion from sign to sign — [f. 68[4]] [illegible] say it is of the Sun).

8. On the ruling and governing planet (That the ruling and governing planet — [f. 69] the sequence holds similarly).

F.70. Astronomical examination of Paul of Alexandria. 1. On the examination of the 12 zodiac signs (It must be known that the sign — [f. 72] a small page [tabula] of the 12 zodiac signs). Cf. Catal., IV, cod. 19, f. 379v et p. 133.

F. 72. 2. On sect and bodyguard (That of the Sun — Mars is malefic).

3. On the decans, that is, the faces of the 7 stars (That the decans — discovery and a small table: quod subicitur).

F.73. 4. On the configurations of the Moon (sic) (That the figures of the Moon — [f. 73'] have the relation of conjunction).

5. On the prediction of winds (That it is possible from the impasses [illegible] [f. 74] and it delays for a very long time). Catal., IV, cod. 11, f. 82.

6. On the dodecatemoria (That the dodecatemorion of the stars — [f. 74v] impassioned or harmful). = Ibid., f. 82.

7. On the 12 places of astrological inquiry (That of the 12 places — [f. 77] and interpreters of earthly matters).

8. Examination concerning the begetting of children (One must examine the 5th — [f. 78] the places mentioned above).

9. On the Conjunction of the Moon (The conjunction of the Moon — [f. 78'] as the Egyptians conjectured).

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these have been published (which we hope will soon be edited), yet we seem to hold the remains of two books of Heliodorus; one of which was an Ἐξήγησις εἰς τὸν Παῦλον consisting of true readings drawn from Paul's little book, the other a Διδασκαλία ἀστρονομική containing an introduction to astrology.

ι'. Περὶ πολέμου (Ὅταν Κρόνος περιέχων — τοῖς πολεμουμένοις).

F. 79. Ἰουλιανοῦ Λαοδικέως ἐπίσκεψις ἀστρονομική. α'. Ὁ περὶ καταρχῶν λόγος... Capita I-III, ed. Cumont, *Catal.*, IV, p. 103 ss.

F. 80v. β'. Περὶ ἐποχῶν καὶ κέντρων καὶ κλήρων τῶν ζ' πλανωμένων ἀστέρων.

F. 83. γ'. Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου Σελήνης καὶ ἀστέρων. Cf. Ptol., *Tetrab.*, II, 14; Hephaest., I, 25.

F. 84v. δ'. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν περιφέρειαν ἑκάστης ἡμέρας καὶ ὥρας ἰσημερινὰς καὶ ὡριαίους χρόνους (Γνῶθι τὸν Ἥλιον — κατὰ τὴν ζητουμένην ἡμέραν). = *Catal.*, IV, cod. 11, f. 84v.

F. 85. ε'. Πῶς ὀφείλομεν εὑρίσκειν, πόσαι ἡμεριναὶ ὧραι ἀναλογοῦσιν ἑκάστῃ νυκτὶ καὶ πόσοι ὡριαῖοι χρόνοι (Εὑρόντες κατὰ τὴν ζητουμένην ἡμέραν — ὥρας μεσημβρινάς).

ς'. Πῶς ὀφείλομεν εὑρίσκειν τὸ πλάτος ἑκάστης πόλεως (Ἀφαιροῦμεν τὸ μεσημβρινὸν — τῆς αὐτῆς πόλεως).

ζ'. Πῶς ὀφείλεις εὑρίσκειν τὸ μεσημβρινὸν ὕψωμα ἑκάστης ἡμέρας (Εἶδες τὴν ἐποχὴν — [f. 85v] κατὰ τὴν ζητουμένην ἡμέραν). = Ibid., f. 84v.

η'. Πῶς ὀφείλεις [-ειν cod.] εὑρεῖν ἣν ἐπέχει [-χειν cod.] ὁ Ἥλιος μοῖραν ἐν τῷ ἀνατέλλειν αὐτόν (Λαβὼν τὸ ὡροδρόμημα — ἐν τὸ [*sic*] ἀνατέλλειν αὐτόν).

θ'. Πῶς ὀφείλεις [-λειν cod.] εὑρεῖν ἣν ἐπέχει [-χειν cod.] ὁ Ἥλιος μοῖραν ἐν τῷ δύνειν αὐτόν (Λαβὼν τὸ ὡροδρόμημα — ἐν τῷ δύνειν αὐτόν).

ι'. Πῶς ὀφείλομεν πηγνύειν τοὺς ἀστέρας ἐν οἷς ψηφίζομεν διαθέσεως (*sic*) (Λαβὼν τὸ ὡροδρόμημα — [f. 86] ἐποχὴ τοῦ ἀστέρος).

ια'. Περὶ τῆς ἀκριβοῦς μοίρας τῆς ζητουμένης συζυγίας (Ζήτει πρῶτον τὰς — τῆς ζητουμένης συζυγίας).

ιβ'. Περὶ ἐκλήμψεως (*sic*)[1] Ἡλίου (Εἰ βούλει γνῶναι — [f. 87v] οἱ διακεκριμένοι δάκτυλοι).

ιγ'. Περὶ τῶν ὡρῶν τῆς ἐκλήμψεως (Εἰ βούλει γνῶναι — καὶ τὴν ἀνακάθαρσιν).

ιδ'. Περὶ τοῦ γνῶναι τὴν ἐποχὴν τοῦ Ἡλίου (Λάμβανε τὰ ὁμαλὰ κινήματα — [f. 88] ἐκεῖ λέγομεν εἶναι ὁ Ἥλιος).

ιε'. Περὶ τοῦ γνῶναι τὴν ἐποχὴν τῆς Σελήνης (Λαμβάνομεν τὰ ὁμαλὰ κινήματα — [f. 88v] τῆς Σελήνης ἐν τῷ ζῳδιακῷ).

ις'. Περὶ τῆς τῶν ε' ἀστέρων κατὰ μῆκος ψηφοφορίας (Επὶ

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[1] Sic etiam Ps. Acro ad Horat., p. 54, 12, Keller : paralempsin = παράλειψιν. Cf. W. Schulze, *Orthographica*, Marburg, 1894.

10. On War ("When Saturn encompassing those who are at [illegible] those who are at war war).

F. 79. Julian of Laodicea, Astronomical Inquiry. 1. The discourse on inceptions... Chapters I–III, ed. Cumont, Catal., IV, p. 103 ff.

F. 80. 2. On the epochs and centers and lots of the 7 wandering stars.

F. 83. 3. On the signification of atmospheric phenomena of the Sun, Moon, and stars. Cf. Ptol., Tetrab., II, 14; Hephaest., I, 25.

F. 84. 4. On how one must find the arc of each day and the equinoctial hours and hourly times (Know the Sun — according to the day sought). — Catal., IV, cod. 11, f. 84v.

F. 85. 5. How we ought to find how many daytime hours correspond to each night and how many hourly times (Having found according to the day sought — [illegible]idday hours).

6. How we ought to find the latitude of each city (We subtract the meridian — of the same city).

7. How you should find the meridian altitude of each day (You have seen the epoch [f. 85] according to the day sought). = Ibid., f. 84.

8. How you should find the degree which the Sun occupies at its rising (Taking the horodromema — at its rising).

9. How you should find the degree which the Sun occupies at its setting (Taking the horodromema — at its setting).

10. How we should fix the stars in which we calculate the disposition (sic) (Taking the horodromema — [f. 86] the epoch of the star).

11. On the exact degree of the conjunction sought (Seek first the — of the conjunction sought).

12. On the eclipse (sic) of the Sun (If you wish to know [illegible] [f. 87v] the distinguished digits).

13. On the hours of the eclipse (If you wish to know [illegible] and the restoration).

14. On knowing the epoch of the Sun (Take the mean motions — [f. 88] there we say the Sun is).

15. On knowing the epoch of the Moon (We take the mean motions — [f. 88v] of the Moon in the Zodiac).

16th. On the calculation of the 5 planets in longitude (Epi

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1 So also Ps. Acro on Horat., p. 54, 12, Keller: paralempsin π · paralipsin. Cf. W. Schulze, *Orthographica*, Marburg, 1894.

μὲν τῶν τριῶν ἀστέρων — [f. 90] τοῦ τρίτου τόπου καλῶς ἐχρησάμεθα).

F. 90. ιζ'. Περὶ τῆς τῶν ε' ἀστέρων ἑῴας ἀνατολῆς καὶ ἑσπερίας ἀνατολῆς (Ἰδίως δὲ καθ' ἕκαστον — [f. 90v] συνίστανται τὸν ὁρίζοντα).

ιη'. Περὶ νεφελῶν ἐπίσκεψις. Editum in *Catal.*, IV, p. 110.

F. 91. Notula de aqua.

F. 91v. Notula de oceano. Cf. *Catal.*, IV, cod. 11, f. 88v.

F. 92. Κανόνιον περὶ τῆς κινήσεως τῆς Σελήνης, πῶς κινεῖται ἀπὸ ζῳδίου εἰς ζῴδιον. Tabula; manus rec. subiecit: Ἡσίοδος λέγει· εἰσιν αὗται χρήσιμαι ἡμέραι... Cf. *Catal.*, IV, cod. 19, f. 393.

F. 92v. Κατὰ Παῦλον ἀστρολόγον. Περὶ τοὺς τῆς Σελήνης σχηματισμοὺς καὶ ὀνομασιῶν (α' γέννα· β' φωσφόρος, postremo figura). Cf. supra f. 73, infra f. 98.

F. 93. Σχῆμα οὐρανοῦ Πρόκλου οὐρανοδρόμου (Τὸ μὲν οὖν ἄνωθεν τῆς γῆς — ὡς καὶ τὸ ἄνωθεν. Figura). = Cf. supra f. 11v; *Catal.*, IV, cod. 11, f. 91.

F. 93v. Παύλου Ἀλεξανδρέως ἐπίσκεψις ἀστρονομικῆς τέχνης (Ὀρθὴ σφαῖρα μεσουρανήση πάντα ἀχή [*sic*] : tabulae).

F. 94v. Ἐπίσκεψις ἀκριβής· δρόμημα ὡριαῖον Ἡλίου καὶ Σελήνης Κλαυδίου Πτολομαίου. Tabulae.

F. 96. Ἐκ τῆς [?] Ἡλιοδώρου ἀστρολογικῆς [?] ε.... Ἐπίσκεψις τῶν ζ' πλανητῶν πῶς κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑβδομάδος καὶ τὰς ιβ' ὥρας (Τῇ α' κυριεύει — κακοποιοὶ καθεστήκασιν). Editum in *Catal.*, IV, p. 136.

F. 96v. Ὡροσκόπιον τῶν ιβ' μηνῶν σημειούμενον διὰ τοῦ ἡλιακοῦ φωτὸς καὶ [scr. διὰ] τῆς κείρας [pro χειρὸς] ἑνὸς ἑκάστου καὶ διὰ τῶν πελμάτων εὑρισκόμενον [-ομένων cod.]. Tabulae.

F. 97v. Ψῆφος Πυθαγόρου σοφιστοῦ (Πολλὰ καταμαθὼν καὶ πολλὰ πειρασθεὶς — τῆς νίκης τὸν αὐτὸν τρόπον). = *Catal.*, IV, cod. 18, f. 274.

Sequentia ex alio codice inlata sunt.

F. 98 incipit in medio enuntiato: τὸ κλαπὲν εὑρεθήσεται, ὁ γεννηθεὶς ἐπίορκος ἔσται — καὶ τὰ ἐν οἴκῳ πράττειν. Fuit caput de Luna in Ariete posita.

Sine titulo. (Τῆς Σελήνης οὔσης ἐν Ταύρῳ — [f. 99v] τρόφιμα εὐτυχέστερα).

Ἑτέρα ἐπίσκεψις σεληνιακή. Ἡ α' γέννα (Τῆς Σελήνης ἡ πρώτη ἡμέρα — [f. 101] καὶ τοὺς ἐκλειπτικούς). Cf. supra f. 92v. Editum in *Catal.*, IV, p. 142 ss.

Ἑτέρα μέθοδος σεληνιακὴ περὶ τῶν τῆς Σελήνης προγνώσεων

of the three stars — [f. 90] of the third place well we have used).

F. 90. 17th. On the morning rising and evening rising of the 5 planets (They are constituted individually [f. 90v] according to each horizon).

18th. On the observation of clouds. Edited in Catal., IV, p. 110.

F. 91. A short note on water.

F. 91. A short note on the ocean. Cf. Catal., IV, cod. 11, f. 88.

F. 92. A small table on the movement of the Moon, how it moves from sign to sign. Table; a later hand has added below: Hesiod says: these are the useful days... Cf. Catal., IV, cod. 19, f. 393.

F. 92. According to Paul the astrologer. On the configurations and nomenclature of the Moon (1st birth; 2nd light-bearer, lastly figure). Cf. above f. 73, below f. 98.

F. 93. A diagram of the heavens by Proclus the heaven-traveler (That which is above the earth — as also that which is above. Figure). = Cf. above f. 11v; Catal., IV, cod. 11, f. 91.

F. 93. Paul of Alexandria's Survey of the Astronomical Art (The right sphere culminates every sound [sic] : tabulae).

Γ. 94. Precise Survey: the beautiful course of the Sun and Moon by Claudius Ptolemy. Tabulae.

Γ. 96. From the [?] astrological [?] work of Heliodorus ε.... Survey of the 7 planets on how they rule the 7 days of the week and the 12 hours (On the 1st, malefics are in charge ). Edited in Catal., IV, p. 136.

Γ.967. A horoscope of the 12 months, determined by means of solar light and [ser. διά] the hand [pro χειρός] of each individual and by means of the soles of the feet [-ομένων cod.]. Tabulae.

Γ. 97. The calculus of Pythagoras the sophist (Having learned many things and having experienced many things, the same method of victory). Catal., IV, code. 18, page 274.

The following passages have been introduced from another codex.

F. 98 begins in the middle of a sentence: the stolen thing will be found, the one born will be a perjurer — and to act on the things in the house. There was a chapter on the Moon placed in Aries.

Without title. (While the Moon is in Taurus — [f. 994] provisions more fortunate).

Another lunar observation. The 1st birth (The first day of the Moon — [f. 101] and the ecliptic ones). Cf. above f. 92. Edited in Catal., IV, p. 142 ff.

Another lunar method concerning the prognostications of the Moon

Μελάμπους τοῦ ἀστρολόγου (Ἐν τῷ Μαρτίῳ ἡ Σελήνη — [f. 102] φθορὰ<ν> κτηνῶν δηλοῖ)[1].

F. 102v. Περὶ τῶν ζ' πλανητῶν (Φασὶν γοῦν οἱ ἀποτελεσματικοί — [des. in Luna, f. 103] καὶ μὴ ἔχων στέγην ταυτότητος). Editum in *Catal.*, IV, p. 114, alia forma.

Περὶ τῶν ἀνακυκλισμῶν οὐρανοῦ καὶ γῆς καὶ τῶν ἐν αὐτοῖς [-ῶν cod.] (Ὁ κύκλος τοῦ οὐρανοῦ — [f. 103v] ὁ κύκλος τῆς ἰνδικτιῶνος). Tum brevissimae notae, quarum ultima : Αἱ ἐπακταὶ ἀνακυκλίονται — [f. 104] καὶ μία ἑκάστη μοῖρα ἔχει φαρσάγγια ,αδω'.

Πῶς δεῖ εὑρίσκειν τὸν θεμέλιον τῆς Σελήνης (Ἀνάλυε τὰς τξε' ἡμέρας — [f. 105] ὥρας τόσας καὶ λεπτὰ τόσα).

F. 105v. Καὶ ἄλλως (Ὅταν θέλεις εὑρεῖν τὸ θεμέλιον — δὶς καὶ τρὶς Φεβρουάριος).

Πασχάλιον μετρικὸν ἄρχον [οντ cod.] ἀπὸ τοῦ νομικοῦ (Εἰς τὸν α' κύκλον — [fol. des. in media sententia] ἕως ἀπρηλλ [Απριλίου?] τὰς).

F. 106 a manu diversa : Τὸ πρῶτον θεμέλιον τῆς Σελήνης — πρώτων θεμελίων.

F. 106v. Formulae magicae quarum specimen in appendice edetur.

F. 107. Ψῆφος μετρικὸς ἔναρξις ἁπαξάδων. Tabulae, des. f. 109v ... ἀρίθμοι [?] ὦ φίλε μοι τὰ γεγραμμένα, εἶθ' οὕτως καὶ ἕτερα ἀόκνως μάθῃς.

F. 110 ab alia rursus manu : Πέρσου φιλοσόφου καὶ ἀστρονόμου τοῦ Μαζουνατὴ ἐπίσκεψις ἡ παροῦσα παρατηρήσιμος (Δεῖ σε γινώσκειν ὅτι εἰ τύχοι — ἀληθὲς οὐκ οἶδειν). Cf. edit. *Catal.*, IV, p. 119.

Alia rursus manus : Περὶ ἀστέρων ποιοῦντα τάραξιν καὶ κίνδυνον εἰς τὴν [?] ὑπ' οὐρανὸν ἢ ὄμβρους ἢ πυρκαϊὰς ἢ σημεῖά τινα· εἰσὶν γὰρ καὶ αἱ αὐταὶ ἡμέραι παρατηρήσιμοι. Ediderunt Martini et Bassi in *Catal.*, IV, p. 145.

Παρατηρητέον οὖν καὶ περὶ φλεβοτομίας — ποιεῖ πλυνθωρικὰ [scr. πληθ-] πάθη.

F. 111. Ἥρωνος μὲν εἰσαγωγὴ τῶν γεωμετρουμένων = cod. Neapol. 19, f. 466.

F. 114v. Περὶ σημείων γεωμετρικῶν.

F. 117v varia astronomica de anni tempore et defectionibus.

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[1] Editus est Melampus in *Catal.*, IV, 110, e codicibus Mutinensi Monacensi Neapolitano; noster codex cum Neapolitano magna familiaritate coniunctus est vel ideo, quod in primis tribus paragraphis pro signis menses posuit. Sed etiam in singulis verbis adeo cum eo consentit, ut inutile ducamas hic variam eius lectionem exscribere.

Melampous the astrologer (In March the Moon — [f. 102] q0opà<v> ktnvŵv dnλοî)'.

Γ. 102. On the 7 planets (For the prognosticators say [des. in Luna, f. 103] and not having a shelter of identity). Edited in Catal., IV, p. 114, in a different form.

On the cycles of heaven and earth and the things within them [-ῶν cod.] (The circle of heaven — [f. 103] the circle of the indiction). Then very brief notes, the last of which: But the epacts are cycled — [f. 104] and each single degree contains 1,204 parasangs.

How one must find the foundation of the Moon (Resolve the 365 days – [f. 105] so many hours and so many minutes).

F. 105. And otherwise ("When you wish to find the foundation twice and thrice February).

A metrical Paschalion beginning [ovτ cod.] from the legal (In the 1st cycle — [fol. des. in media sententia] until April the).

F. 106 by a different hand: The first foundation of the Moon of the first of foundations.

F. 106. Magical formulae, a specimen of which will be published in the appendix.

F. 107. A metrical calculus, beginning of the singles. Tables, des. f. 109 ...· numbers [?] O my friend, learn what has been written, and then likewise also other things diligently.

F. 110 by yet another hand: The present notable examination of Persus, philosopher and astronomer of Mazounates (You must know that if it should happen to be true, I know not). Cf. edit. Catal., IV, p. 119.

Another hand again: Concerning stars that cause disturbance and danger upon the [?] region under heaven, whether through rains, or fires, or certain signs; for these same days are also worthy of observation. Edited by Martini and Bassi in Catal., IV, p. 145.

One must therefore also observe concerning phlebotomy — it produces plethoric [scr. pleth-] conditions.

F. 111. Heron's introduction to geometrical measurements = cod. Neapol. 19, f. 466.

F. 114. On geometrical signs.

F. 117v various astronomical notes on the season of the year and eclipses.

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1 Melampus was published in Catal., IV, 110, from the Mutinensian, Monacensian, and Neapolitan codices; our codex is closely connected with the Neapolitan one, if for no other reason than that in the first three paragraphs it placed months in place of signs. But it also agrees with it so closely in individual words that we consider it pointless to transcribe its variant reading here.

F. 120. Ποίῳ τρόπῳ ἡ ψυχὴ τοῦ σώματος χωρίζεται.
De mensuris nonnulla.

F. 122v. Περὶ ζωῆς καὶ θανάτου (Μάθε πότε κατεκλίθη ὁ ἀσθενῶν — κζ' κθ' λ' θάνατος).
Ἄλλως (Ψήφισον ἀπὸ τὸν Ἰούλιον — κθ' λς' κε').
Sine titulo. (Ὁ ἀσθενήσας ἐν ἡμέρᾳ — ἐν ἡμέρᾳ ἢ δ').

F. 123. Περὶ καλανδῶν πρόγνωσις Ἀντιόχου (Ἐὰν γένηται κάλανδα τῇ α' ἡμέρᾳ — πηγῶν καὶ ποταμῶν κίνησις).

F. 123v. Ἱπποκράτους περὶ καιρῶν πρόγνωσις (Περὶ δὲ τῶν ὡρέων ἣν μὲν ὁ χειμὼν — ἐνίοισι δὲ καὶ μελαχολίαι [*sic*], [alia man. subdidit] καὶ κόριζαν χρονίαν φέρει).

F. 124–135v a manu perspicua saec. XIV conscripta continent formulas magicas Salomoni tributas; inc. in medio enuntiato ἐὰν [?] μὴ εἴδωσι ταύτης, οὐ μὴ προβλέποντες — des. τῆς αὐτῆς πλήρωμα στάσεως. Specimen infra edetur.

4. Cod. philos. gr. 262. — Chartaceus, saec. XV, cm. 22 × 15, ff. 217. — Cf. Nessel, p. 135; Lambecius, VII, 546 (cui est n. 135).

F. 1. Πρὸς τὸ εἰδέναι τὸν ἐρωτ... πόσος χρόνος ἐναπελήφθη τῆς ζωῆς αὐτοῦ (Ὅταν ἐρωτήσῃ τις — οὐ βλέπει, ἀποθανεῖται) [1].
Περὶ πολυζωίας καὶ ὀλιγοζωίας (Ἐὰν ὁ ταλὴλ εἰς κέντρον — [f. 1v] ἢ ὡς ὥραν).
Περὶ τοῦ εἰδέναι τινά, πόσοι χρόνοι παρῆλθον αὐτὸν καὶ πόσον χρόνον ἐστίν (Ὀπηνίκα τις ἐρωτᾷ πόσοι — [f. 2] ϛ' ἡμέρας ζήσεται καὶ οὐ πλέον).
ρμε'. Περὶ τοῦ δευτέρου ζῳδίου καὶ τῶν ἐν αὐτῷ ἐρωτημάτων. Ἐάν τις ἐρωτήσῃ ὅτι ἐγὼ = cod. Mediol., cap. κδ'; cod. Angelic., 29, ad f. 208, cap. σιθ'.

F. 3. Εἰς τὸ γνῶναι τὸν ἐρωτῶντα εἰ εὐκόλως κτᾶται πρᾶγμα ἢ δυσκόλως (Βλέπε τὸν ταλὴλ τοῦ ὡροσκόπου — [f. 3v] οὐδὲ εἰς αὐτὸν πρᾶγμα ἔλθῃ) = cod. Mediol., cap. κζ'; cod. Angelic., cap. σκ'.
ρμζ'. Εἰς τὸ γνῶναι τὸ ποσὸν τοῦ πράγματος (Ὅρα ἐὰν ὁ

[1] Cum codex incipiat a cap. 142, patet aut nonnullas foliorum compages perisse aut librarium opus amplum ibi describere coepisse, ubi ἐρωτημάτων initium fiebat. Idem opus extat in cod. Mediol. 11, ubi quod hic est (vel esse debebat) cap. 142 est κγ'; ex Arabum sapientia deductum esse illic adnotavit aliquis, idemque vel ex usu vocis ταλὴλ cognoscere licet. Accuratius hunc codicem cum illo comparare non licet, nisi utrumque simul examines; sed illud perspicuum est, diversa excerpta eiusdem operis his codicibus contineri. Nam et capitum ordo et inscriptiones haud raro inter se differunt et hic quaedam desunt quae ibi extant. — Magna ex parte conspirat hic codex cum collectaneis quae ff. 152 ss., cod. Angelic. 29, saec. XIV inveniuntur, de quibus in *Catalogo Romano* agemus.

F. 120. In what manner the soul is separated from the body.
Some notes on measures.

F. 122. On life and death (Learn when the sick person took to bed — 29, 30, death).
*Otherwise (Count from July — 29, 36, 25).
Without title. (He who fell ill on a day — on a day or 4).

F. 123. Prognostication concerning the calends of Antiochus (If the calends fall on the 1st day — [redacted] movement of springs and rivers).

F. 123. Hippocrates' prognostication concerning the seasons (Concerning the seasons, if the winter — and in some cases also melancholy [sic], [another hand added] and brings chronic catarrh).

F. 124–135, written in a clear hand of the 14th century, contain magical formulas attributed to Solomon; beginning in the middle of a sentence: ἐὰν [?] μὴ εἴδωσι ταύτης, οὐ μὴ προβλέποντες αὐτῆς πλήρωμα [redacted] des. of her στάσεως. A specimen will be published below.

4. Cod. philos. gr. 262. Paper, 15th century, cm. 22 × 15, ff. 217. [redacted] Cf. Nessel, p. 135; Lambecius, VII, 546 (for which it is n. 135).

F. 1. On knowing the questioner... how much time remains of his life (When someone asks — he does not see, he will die) 1. On longevity and short life (If the talisman is at the center — [f. 1v] or as an hour).
On knowing how many years have passed for a person and how long he has been alive (When someone asks how many years [redacted] [f. 2] Γ′ days he will live and no more).
145. On the second Zodiac sign and the questions pertaining to it. If someone asks that I [redacted] cod. Mediol., cap. 24; cod. Angelic., 29, at f. 208, cap. 219.

F. 3. To know whether the questioner acquires a matter easily or with difficulty (Look at the talisman of the horoscope - [f. 3] nor shall any matter come to him) cod. Mediol., cap. 27; cod. Angelic., cap. 220.
ρμζ'. To Know the Quantity of the Matter (See if the

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1 Since the codex begins at chapter 142, it is clear that either some gatherings of folios have been lost, or that the scribe began copying a large work at the point where the beginning of the ἐρωτημάτων occurred. The same work is found in cod. Mediol. 11, where what is here (or should be) chapter 142 is κγ'; someone there noted that it was derived from the wisdom of the Arabs, and the same can be recognized from the use of the word ταλήλ. A more accurate comparison of this codex with that one is not possible unless both are examined together; but it is clear that diverse excerpts of the same work are contained in these codices. For both the order of chapters and their headings differ from one another not infrequently, and certain things are absent here [redacted] are present there. This codex largely agrees with the collectanea found at ff. 152 ff., cod. Angelic. 29, 14th century, which we will discuss in the Roman Catalogue.

ταλὴλ — ἀπελπισμὸν τοῦ πράγματος) = cod. Mediol., cap. κη'; cod. Angelic., cap. σκα'.

F. 3v. ρμη'. Περὶ ῥόγας καὶ δωρεᾶς βασιλικῆς (Εἴπερ τις ἐρωτᾷ εἰ ἔλθῃ — [f. 4] εἰ δὲ τοῦτο οὐχ εὑρεθῇ, ἀπέλπιζε) = cod. Mediol., cap. κθ'; cod. Angelic., cap. σθ'.

ρμθ'. Περὶ τοῦ γνῶναι εἰ ἔχει τις ἐλπίδα εἰς ἀδελφοὺς ἢ συγγενεῖς (Εἰ ἐρωτᾷ τις — [f. 4v] ἀποβολὴν χρημάτων ποιεῖ) = cod. Mediol., cap. λ'.

ρν'. Περὶ τοῦ τρίτου ζῳδίου καὶ τῶν ἐρωτημάτων αὐτοῦ, ἅτινα ἀποβαίνουσιν εἰς τοὺς ἀδελφοὺς τοῦ ζητοῦντος (Εἴπερ τις ἐρωτᾷ — [f. 5] ἢ εἰς φυλακὴν εἰσελεύσονται) = cod. Mediol., cap. λγ'.

ρνα'. Περὶ τοῦ μαθεῖν εἰ ἔχει τις κέρδος ἢ ἀγάπην ἐξ ἀδελφῶν (Εἴ τις ἐρωτᾷ εἰ ἔχει φιλίαν — [f. 5v] ἀλλὰ δυσκόλως) = cod. Mediol., cap. λδ'; cod. Angelic., cap. σιε'.

ρνβ'. Περὶ μετοικίας ἐκ τόπου εἰς τόπον ἕτερον (Εἴ τις ἐρωτᾷ ὅτι θέλει μετοικῆσαι — [f. 6] ἔνθα οἰκεῖ ἢ μετοικῆσαι) = cod. Mediol., cap. λε'.

ρνγ'. Εἰς τὸ τέταρτον ζῴδιον περὶ ἀγορᾶς γενικῆς χώρας κήπου ἀμπελῶνος καὶ τῶν ὁμοίων (Εἴπερ ἐρωτᾷ τις ἵνα γοράσῃ — [f. 7] ἐγγὺς ὑδάτων ὑπάρχει) = cod. Mediol., cap. λς'.

ρνδ'. Περὶ τοῦ γνῶναι εἰ ἔρχεται ὁ τόπος εἰς τὸν ἀγοραστήν (Βλέπε ἐὰν συναφθῇ ὁ κύριος — ἀπομένει καὶ οὐ γίνεται) = cod. Mediol., cap. λζ'.

ρνε'. Περὶ τοῦ γνῶναι τὸ τίμημα τοῦ χωρίου τοῦ πραθέντος, πολύ ἐστιν ἢ ὀλίγον (Βλέπε μετ' ἐκεῖνον τὸν ἀστέρα — [f. 7v] ἄξιόν ἐστι τὸ πιπρασκόμενον) = cod. Mediol., cap. λη'.

<ρνς'>. Περὶ τοῦ γνῶναι τέλος δουλείας ὁποῖον ἀποβήσεται (Ἐρωτιθῆς [supra ερ scr. ἀν] παρά τινος [f. 8v] ἀναγείρεσθαι καὶ τελειοῦσθαι).

ρνζ'. Περὶ εὑρέσεως κεκρυμμένων πραγμάτων παλαιῶν τε καὶ νέων ἤτε περὶ θησαυροῦ (Ὀπηνίκα περὶ τοιούτου τινὸς — [f. 9] τὰ ἕτερα ὁμοίως κατὰ τὸ ζήτημα).

Περὶ θησαυροῦ παλαιοῦ (Εἰ δὲ ἐρωτᾷ περὶ παλαιᾶς — καὶ ἀφείλετο τοῦτό τις).

Περὶ τοῦ ἰδεῖν τὸ ποιὸν αὐτοῦ (Ἐὰν δὲ πιστωθῆς ὡς δεδήλωται — [f. 9v] τῆς κρίσεως τῶν ζῳδίων).

Εἰ εὑρίσκει τὸν θησαυρὸν ὁ ζητῶν (Εἰ δὲ θέλεις εἰδέναι εἰ εὑρίσκει — οὐδ' ὅλως εὑρήσει).

Περὶ τοῦ εὑρεῖν τὸν τόπον ([f. 10] Περὶ τοῦ ἔστιν εἰς τὴν γῆν — ἐν αὐτῷ τῷ τόπῳ ἐστὶ θησαυρός).

F. 10v. Περὶ τοῦ εὑρίσκεται ἢ οὔ (Περὶ τοῦ εὑρίσκεται ἢ οὔ — [f. 11] μετ' ἐκείνου τοῦ ζῳδίου, ἐν ᾧ ἐστιν).

talīl — hopelessness of the thing) = cod. Mediol., cap. ki'?ncod. Angelic., cap. shit.

Γ.3. ϸμη'. On wages and royal gifts (If anyone asks whether ἔλθῃ — [f. 4] but if this was not found, he despaired) == cod. Mediol., ncap. kth'? cod. Angelic., cap. sth'.

ρμθ'. On knowing whether one has hope in brothers or relatives (If anyone asks [f. 4v] he brings about a loss of money) --cod.

Mediol., cap. λ'. ρν΄. On the third zodiac sign and its questions, which concern the brothers of the inquirer (If anyone asks - [f. 5] or they will enter prison) = cod. Mediol., cap. λγ'.

ρνα΄. On learning whether one has profit or affection from brothers (If anyone asks whether he has friendship — [f. 5v] but with difficulty) == cod. Mediol., ch. λδ'; code Angelic., ch. σιε'.

ρνβ'. On relocation from one place to another (If anyone asks that he wishes to relocate [f. 6] where one dwells or to relocate) = cod. Mediol., cap. λε'.

ρνγ΄. On the fourth zodiac sign, concerning the general purchase of land, a garden, a vineyard, and similar things (If anyone asks in order to buy [f. 7] it is situated near water) = cod. Mediol., cap. λς'. ρνδ'. On knowing whether the property comes to the buyer (See if the lord is conjoined — it remains and does not happen) = cod. Mediol., cap. AZ'.

ρνε'. On knowing the price of the property that was sold, whether it is much or little (Look after that star [f. 74] what is being sold is worth) = cod. Mediol., cap. λη'. <ρνς'>.

On knowing what the outcome of servitude will be (If asked [supra ep scr. ἂν] by someone [f. 84] to be built and completed).

157. On the discovery of hidden things, both old and new, or concerning treasure (Whenever concerning some such matter — [f. 9] the other things similarly according to the inquiry).

On old treasure (someone took (But if he asks concerning an old — and this away from him).

On seeing its quality (But if you are convinced as has been indicated — [f. 9] of the judgment of the zodiac signs).

Whether the Seeker finds the treasure (But if you wish to know whether he finds it he will not find it at all).

On finding the place ([f. 10] On what is in the earth — in that very place there is a treasure).

F. 10. On whether it is found or not (On whether it is found or not — [f. 11] with that Zodiac sign in which it is).

F. 11. Περὶ τοῦ γνῶναι ἢ εἰς βάθος γῆς ἐστι ἢ εἰς τεῖχος [?] ἢ εἰς στέγος (Περὶ τοῦ γνῶναι εἰς βάθος γῆς ἐστιν — [f. 11v] τὴν αὐτοῦ ἀπολέσει ζωήν).
ρνη'. Εἰς τὸ πέμπτον ζῴδιον περὶ τοῦ γνῶναι εἰ ποιήσει παιδίον (Ἐὰν ἀνὴρ ἢ γυνὴ δι' ἐλπίδα — [f. 12] δηλοῖ παιδοποιίας πλῆθος ἐν αὐτοῖς) = cod. Mediol., cap. λθ'.
<ρνθ'>. Περὶ τοῦ γνῶναι τὴν αἰτίαν τῆς ἀπαιδίας ἐκ τοῦ ἀνδρός ἐστιν ἢ ἐκ τῆς γυναικός (Ἐὰν ἐρωτηθῆς ἐκ ποίας αἰτίας — [f. 12v] τῆς γυναικός ἐστιν).
ρξ'. Περὶ τοῦ γνῶναι τὸ ἔμβρυον ἄρσεν ἐστὶν ἢ θῆλυ (Ἐὰν ἐρωτηθῆς ὅτι τὸ ἐν γαστρὶ — καὶ θῆλυ ἔσται) = cod. Mediol., cap. μ'.
ρξα'. Περὶ τοῦ γνῶναι πόσων μηνῶν ἐστι τὸ ἐν γαστρὶ ἔμβρυον καὶ πότε γεννᾶται καὶ ἐν ἡμέρᾳ γεννᾶται ἢ ἐν νυκτὶ καὶ εἰ δύο ἔμβρυά εἰσιν ἐν τῇ γαστρὶ ἢ ἕν (Ἐὰν ἐρωτηθῆς τὸ ἐν γαστρὶ — [f. 14] εἰ δ' οὐκ ἔστιν οὕτως, ἕν).
ρξβ'. Εἰς τὸ ζῴδιον τὸ ἕκτον περὶ ἀρρώστων εἰ ὑγιαίνουσιν ἢ θνήσκουσιν καὶ περὶ τοῦ γνῶναι τὸ ἀρρώστημα ὁποῖόν ἐστι καὶ ἐκ ποίας αἰτίας συνέβη καὶ ὁποῖον μέλος πάσχει καὶ εἰ [ἡ cod.] νέα ἐστὶν ἡ ἀσθένεια ἢ παλαιά (Ἐάν τις ἐρωτᾷ περὶ ἀρρωστία<ς> — [f. 16v] ἐὰν ἐπιθεωρῇ καί τις τῶν ἀγαθῶν) = cod. Mediol., cap. μα'-με' ut videtur.
<ρξγ'>. Ἀρχὴ σὺν θεῷ τῆς ὑποδειγμάτων δοὺς [an τῶν ὑποδειγματωδῶν ?] θεμάτων (Ἐὰν εὑρεθῇ ὡροσκοπῶν ὁ Ταῦρος καὶ ὁ κύριος αὐτοῦ Ἀφροδίτη — [f. 19] λυτροῦται καὶ ὑγιαίνει [cum duabus figuris]).
ρξδ'. Περὶ δούλων δουλοσύνης εἴπερ ἐλευθεροῦται καὶ ἐὰν πωληθῇ δοῦλος (Ὀπηνίκα ἐρωτήσῃ δοῦλος — [f. 19v] ἀλλὰ μετὰ ἀτιμίας στραφήσεται).
Περὶ δούλων φυγόντων εἰ εὑρεθήσονται ἢ οὐ καὶ ἔνθα κρύπτονται (Ἐάν τις ἐρωτήσῃ περὶ δούλου — [f. 20v] εἰ δὲ εἰς δυτικόν, πρὸς ἄρκτον). Sequuntur tria exempla cum figuris f. 21-22v. Estne cod. Mediol. 11, cap. νδ'[1]?
Περὶ τοῦ ἑβδόμου οἴκου καὶ τῆς ἐρωτήσεως αὐτοῦ ἤγουν περὶ γάμου καὶ τίς ἐρᾷ πλέον τῆς συναφῆς, ἡ γυνὴ ἢ ὁ ἀνὴρ, καὶ εἰ συνάπτονται, καὶ μετὰ τὸ συναφθῆναι τίς κατάρχει τοῦ ἑτέρου· καὶ εἰ καλὴ ἔσται ἡ γυνὴ ἢ ὁ ἀνὴρ ἢ κακοί· καὶ τίς πρῶτος τοῦ ἑτέρου τελευτήσει (Ὁπόταν ἐρωτηθῆς περὶ τοῦ λαβεῖν τινα — [f. 23v] εἰς τὸ ταπείνωμα οὐ γίνεται). Cf. cod. Mediol. 11, cap. νε' et νζ'.

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[1] Quoniam numeratio capitum in codice hoc loco prorsus desinit, non iam numeros addo.

F. 11. On knowing whether it is in the depth of the earth or in a wall [?] or in a roof (On knowing whether it is in the depth of the earth — [f. 11v] he will lose his own life).

158. On the fifth zodiac sign, concerning knowing whether one will produce a child (If a man or a woman out of hope — [f. 12] it indicates a multitude of child-bearing among them) = cod. Mediol., cap. 39.

<ρνθ'>. On knowing the cause of childlessness, whether it is from the man or from the woman (If you are asked for what reason — [f. 12v] it is from the woman).

ρξ'. On knowing whether the embryo is male or female (If you are asked whether that which is in the womb — and it will be female) === cod. Mediol., cap. μ'.

161. On knowing how many months old the embryo in the womb is, and when it will be born, and whether it is born by day or by night, and whether there are two embryos in the womb or one (If you are asked about the one in the womb [f. 14] but if it is not so, one).

162. On the sixth zodiac sign, concerning the sick — whether they recover or die — and on knowing what the illness is and from what cause it arose, and what part of the body is affected, and whether [ἡ cod.] the illness is recent or chronic (If someone asks about an illness) — [f. 16v] if it is also observed and one of the good ones) — ‖ cod. Mediol., cap. 41–45 as it appears.

163. Beginning, with God's help, of the exemplary charts [or: of the model charts?] (If Taurus is found as the ascendant and its lord Venus — [f. 19] he is redeemed and recovers [with two figures]).

164. On slaves and servitude, whether one is freed, and if a slave is sold (Whenever a slave asks [f. 194] but he will be returned with dishonor).

On runaway slaves, whether they will be found or not, and where they are hiding (If someone asks about a slave — [f. 209] but if to the west, toward the north). Three examples with figures follow on ff. 21–22. Is this cod. Mediol. 11, cap. 54, 1?

On the seventh house and its question, that is, concerning marriage and who desires the union more, the woman or the man, and whether they will be joined, and after being joined who rules over the other; and whether the woman or the man will be good or bad; and which of the two will die first (Whenever you are asked about someone taking [f. 234] in its dejection it does not happen). Cf. cod. Mediol. 11, cap. 55 and 56.

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1 Since the numbering of chapters in this codex completely ceases at this point, I no longer add numbers.

Περὶ τῆς γνώμης τῆς γυναικός (Εἰ δὲ θέλει γνῶναι εἴτε καλὴ — εἰ δὲ τετράγωνος, μέσως).

F. 23v. Περὶ τοῦ βίου αὐτῶν (Εἰ δὲ θέλει γνῶναι περὶ τῶν πραγμάτων — [f. 24] καὶ ἀναιρετικοὺς δεῖ προσέχειν). Cf. cod. Mediol., cap. νς'. Tum tria exempla cum figuris.

Περὶ τῆς γυναικὸς φυγούσης ἐκ τοῦ ἰδίου οἴκου καὶ τοῦ ἀνδρὸς αὐτῆς, εἰ στραφήσεται ἢ οὔ (Εἴπερ ἐρωτηθῆς ὅτι ἡ τοῦ ἐρωτῶντος γυνὴ — [f. 26] μετὰ μεγάλης δυσκολίας) = cod. Angelic., f. 152v, cap. γ'.

Περὶ κοινωνίας καὶ συντροφίας (Εἴπερ ἐρωτηθῆς περὶ κοινωνίας — [f. 27] ὁ θεὸς μόνος οἶδε τὸ ἀληθὲς ὁ ποιητὴς πάντων) = cod. Mediol., cap. ξα'; cod. Angelic., cap. δ'.

F. 27v. Περὶ ἀποδημίας ('Ο ὡροσκόπος ἔνθα ἐστὶν ὁ ἐρωτῶν — ἡ ὑποστροφὴ ταχεῖα καὶ ἐπίκερδος) = cod. Angelic., cap. ε'.

Εἰς τὸ γνῶναι φιλίαν ἢ ἔχθραν τινῶν (Εἰς τὴν ὥραν τῆς ἑνώσεως τῶν φίλων — ὅλως φιλία [-αν cod.] οὐ γίνεται) = cod. Angelic., cap. ς'.

F. 28v. Περὶ κλεπτῶν καὶ κλοπιμαίων ("Οταν ἐρωτηθῆς, ποίησον τὸν ὡροσκόπον τέλειον — [f. 30] ἀπεκομίσθη ἢ ὡς [scr. ἤγουν] ὁ τόπος) = cod. Mediol., cap. νη', cod. Angelic., f. 227, cap. σνβ'.

Περὶ τοῦ γνῶναι τὸ κλαπὲν ποῦ [τοῦ cod.] ἔκρυψεν ὁ κλέπτης ([f. 30v]. Βλέπε τὸ ζῴδιον ἔνθα ἐστὶν — τὸ κλοπιμαῖον πρός τινα) = cod. Mediol., cap. νθ'; cod. Angelic., cap. σνγ'.

Περὶ τοῦ γνῶναι τὸν κλέπτην εἴτε ἀνήρ ἐστιν εἴτε γυνή (Βλέπε τὸν ἀστέρα τὸν ὄντα — [f. 31] τὰ δ' ἕτερα δύο ἀρσενικά) = cod. Mediol., cap. νθ'; cod. Angelic., cap. σνδ'.

Περὶ τοῦ γνῶναι εἰ ὁ κλέπτης νέος ἐστὶ ἢ γέρων ("Ορα εἰς αὐτοὺς τοὺς ῥηθέντας — [f. 31v] δηλοῖ τὴν ἰδέαν τοῦ κλέπτου) = cod. Mediol., cap. ξ'. Sequitur exemplum cum figura, folium des. in verbis : καὶ ὁ ἥλιος χρυσίον. Cf. cod. Angelic., cap. σνε'.

F. 32. Hinc incipit manus altera, minuta et lectu difficilis, quae primo eadem iterum perscripsit atque manus prima inde a fol. 28v. In fol. 33v post verba illa : καὶ ὁ Ἥλιος χρυσίον pergit : καὶ ὅτι ὁ Ζεὺς εἰς τὸ μεσουράνημα, sequitur exemplum secundum et tertium, des. f. 34 ἀλλ' ὡς εὕρεμα εὑρέθη. Εἰ δὲ θέλεις γνῶναι καὶ τὸ εἶδος τὸ ἀπολεσθὲν τί ἦν — [f. 34v] ἐσάλευσε καὶ οὕτω κεῖται.

Περὶ τοῦ γνῶναι τὴν τοῦ κλέπτου μορφὴν καὶ ποῦ διάγει καὶ ὅσον ἀπέχει καὶ περὶ τῆς πατρίδος καὶ τοῦ γένους αὐτοῦ ([f. 35] Ἐπίβλεπε τὸν ὡροσκόπον ποῖός ἐστιν — στερεὸν δὲ γύρωθεν [*sic*] περιάγει) = cod. Mediol., cap. ξη'; cod. Angelic., cap. σνζ'.

Concerning the character of the woman (But if he wishes to know whether she is good — but if she is square-shaped, moderately).

F.23. Concerning their livelihood (But if he wishes to know about the matters of things — [f. 24] and one must pay attention to the destructive influences). Cf. cod. Mediol., cap. vs'. Then three examples with figures.

Concerning the woman who has fled from her own home and her husband, whether she will return or not (If you are asked that the wife of the questioner — [f. 26] with great difficulty) cod. Angelic., f. 152v, cap. T'.

Concerning partnership and companionship (If you are asked about partnership — [f. 27] God alone knows the truth, the maker of all things) = cod. Mediol., cap. ξα'; cod. Angelic., cap. δ'.

F.27. Concerning travel abroad (The horoscope where the questioner is, or swift return and profitable) = cod. Angelic., cap. e'.

To know the friendship or enmity of certain people (At the hour of the union of friends — friendship at all [-αν cod.] does not come about) cod. Angelic., cap. s'.

F.28. Concerning thieves and stolen goods (When you are asked, make the horoscope complete — [f. 30] it was taken away or as [read: that is] the τόπος)= : cod. Mediol., cap. vn', cod. Angelic., f. 227, cap. σνβ'.

On knowing where the thief hid the stolen item ([f. 30). Look at the zodiac sign where it is — the stolen thing toward someone) = cod. Mediol., cap. νθ'; cod. Angelic., cap. σνγ'.

On knowing whether the thief is a man or a woman (Look at the star that is — [f. 31] the other two are masculine) code Mediol., ch. νθ'; code Angelic., ch. σνδ'.

On knowing whether the thief is young or old (Look at those same aforementioned — [f. 31v] reveals the appearance of the thief) = cod. Mediol., cap. E'. An example follows with a figure, the folio ends in the words: καὶ ὁ ἥλιος χρυσίον. Cf. cod. Angelic., cap. σνε'.

F. 32. Here a second hand begins, minute and difficult to read, which first wrote again the same things as the first hand from fol. 28 onward. In fol. 33, after those words: καὶ ὁ Ἥλιος χρυσίον, it continues: καὶ ὅτι ὁ Ζεὺς εἰς τὸ μεσουράνημα, followed by the second and third examples, ending at f. 34 ἀλλ' ὡς εὕρεμα εὑρέθη. Εἰ δὲ θέλεις γνῶναι καὶ τὸ εἶδος τὸ ἀπολεσθέν τί ἦν — [f. 34v] ἐσάλευσε καὶ οὕτω κεῖται.

On knowing the form of the thief and where he dwells and how far away he is, and concerning his homeland and lineage ([f. 35] Look at the horoscope, what it στερεόν δὲ is, going around [sic]) cod. Mediol., cap. Eη'; cod. Angelic., cap. ov

F. 35v. Περὶ τοῦ γνῶναι ποίαν ὁδὸν καὶ πόσα μίλια ἀπῆλθεν ὁ κλέπτης (Ὁ κύριος τοῦ ὡροσκόπον δηλοῖ — [f. 36] ὁμοίως καὶ τὸ δῦνον) = cod. Angelic., cap. σνη'.
Περὶ τοῦ εἰ εὑρίσκεται τὰ κλαπέντα καὶ πότε, ποῦ διάγει ὁ κλέπτης καὶ ὅσον ἀπέχει (Ἐὰν ὁ Ζεὺς — εὑρίσκονται ἀθημερινόν) = cod. Mediol., cap. ξθ'; cod. Angelic., cap. σνθ'.
Περὶ ἔχθρας καὶ δίκης ἢ κρίσεως ὅπως ἀποβήσεται· ὑποδείγματα [?] τάδε· τὰ αὐτὰ ἔχει τῷ πολέμῳ (Ἐὰν ἐρωτηθῆς περὶ δίκης — [f. 36v] τὴν νίκην ἕξει ὁ ἐρωτῶν) = cod. Mediol., cap. ξβ'.
Εἴπερ ἐρωτᾷ βασιλεὺς περὶ πολέμου ἢ μεγιστάνος — ἐκεῖνος ἡττηθήσεται = cod. Mediol., cap. ξδ'? — Tum duo exempla cum figura, des. [f. 37v] γίνεται θάνατος τοῦ ἐχθροῦ.
Περὶ πολιορκίας καὶ ἐκ ποίου μέρους γενήσεται ὁ πόλεμος καὶ ἐκ ποίου μέρους ἐλεύσεται τὸ κοῦρσος (Πάλιν ἐπὶ πολιορκίας — καὶ τὸ κοῦρσος) = cod. Mediol., cap. ξε'; cod. Angelic., f. 166, cap. ϛγ'.
Κλῆρος πόλεως ἡμερινός (Ἀπὸ Ἡλίου μέτρει — γίνεται πόλεμος) = cod. Angelic., cap. ϛδ'.
Περὶ τοῦ γνῶναι ὁποῖος ἔσται ὁ πόλεμος, μέσος ἢ μιαρός, καὶ ἑτέρων ζητημάτων τοῦ πολέμου (Τὸ μὲν ζώδιον τὸ στερεὸν — [f. 38] ὁ δὲ Κρόνος βραδυτῆτα) = cod. Angelic., cap. ϛε'.
Περὶ τοῦ γνῶναι ὅτι στρατὸς ἔρχεται κατὰ βασιλέως τὸ ἀποβησόμενον (Εἴπερ ἐρωτᾷ τις ὅτι στρατὸς — σύντομον πόλεμον) = cod. Angelic., cap. ϛς'.
Sine titulo. Ὅταν τὰ φῶτα τριγωνίσωσι — γίνεται ὁ πόλεμος.
Περὶ τοῦ γνῶναι εἰς ποῖον εἰ σταθήσεται κατὰ τὸν πόλεμον ὁ πόλεμος νικήσει· καὶ περὶ τοῦ Ἄρεως ἔνθα τῶν μοιρῶν τῶν ζῳδίων ἐστὶν ἀνατολικὸς δυτικὸς βόρειος νότιος (Ἰστέον ὅτι ὁ Ἄρης — [f. 38v] καὶ μετὰ αἵματος) = cod. Angelic., cap. ϛζ'
Περὶ διαγνώσεως πολέμου ἐκ τοῦ λόγου τοῦ Ἑρμοῦ (Ὁπόταν εἰς πόλεμον βούλῃ ἀπελθεῖν — [f. 39] δηλοῖ πόλεμον καὶ ὄχλησιν) = cod. Angelic., cap. ϛη'.
Sine titulo. (Ἐὰν ἐπιβλέπῃ ἀγαθοποιὸς ἐκ τριγώνου — περὶ εὐνοίας ἢ θλίψεως).
Οἱ οἶκοι ἔνθα χαίρονται οἱ ἀστέρες (Κρόνου χαρὰ εἰς ιβ' — αἱ θλίψεις αὐτῶν) = cod. Angelic., cap. σλη'.
Περὶ τοῦ εἰδέναι τὸν ἐρωτῶντα ποίας τάξεώς ἐστι καὶ ὅπως μέλλει ἀποβῆναι τὸ ἐρώτημα αὐτοῦ (Βλέπε τὸν ταλὴλ — [f. 41] πρὶν φθάσαι γίνεται). Sequuntur tria exempla cum figuris.

F. 41v. Περὶ ἐλεύσεως ἀποδήμου (Ἐὰν ἐρωτᾷ τις περὶ ἐλεύσεως [*bis*] ἄλλο — [f. 42] ἐκεῖνο κύριον λέγουσιν) = cod. Mediol., cap. οδ'.

F. 42v. Περὶ τοῦ εἰδέναι ἢ νοσεῖ ἢ ὑγιαίνει ὁ ἀποδημῶν (Ὅρα τὸν

F. 35. On knowing which road and how many miles the thief has gone (The lord of the horoscope indicates [f. 36] likewise also the δῦνον) = cod. Angelic., cap. ονη'.

On whether stolen items are found and when, where the thief resides and how far away he is (If Jupiter — they are found on the same day) = cod. Mediol., cap. 59; cod. Angelic., cap. 259. On enmity and a lawsuit or judgment, how it will turn out; examples [?] as follows: it contains the same as for war (If you are asked about a lawsuit [f. 369] the questioner will have the victory) = cod. Mediol., cap. 62. If a king asks about war, or a great lord — he will be defeated = cod. Mediol., cap. 54? - Then two examples with a figure, des. [f. 37'] death of the enemy occurs.

On siege and from which direction the war will come and from which direction the raid will come (Again concerning a siege — and the raid) = cod. Mediol., cap. 205; cod. Angelic., f. 166, cap. 83:

Daytime lot of the city (From the Sun, measure — war occurs war) = cod. Angelic., cap. 4.

On knowing what kind the war will be, moderate or foul, and on other questions of war (The fixed sign — [f. 38] but Saturn slowness) = cod. Angelic., cap. 85. On knowing that an army is coming against a king, what will come of it (If someone asks that an army — swift war) = cod. Angelic., cap. 86. Without title. When the luminaries form a trine — war occurs. On knowing in which position during the war the war will be won; and on Mars, where among the degrees of the zodiac signs he is eastern, western, northern, southern (One must know that Mars — [f. 38b] and with blood) = cod. Angelic., cap. 810. On the discernment of war from the account of Mercury. Whenever you wish to go to war [f. 39] it signifies war and trouble) = cod. Angelic., cap. 848.

Sine titulo. (If a benefic looks from a trine – concerning goodwill or affliction).

The houses where the stars rejoice (Saturn's joy in the 12th — their afflictions) = cod. Angelic., cap. 238.

On knowing the querent's rank and how his question will turn out (Look at the talīl — [f. 41] it occurs before arriving). Three examples with figures follow. F. 41. On the arrival of a traveler abroad (If someone asks about the arrival [twice] another — [f. 42] they call that the lord) = cod. Mediol., cap. 74. F. 42. On knowing whether the traveler abroad is ill or in good health (Look at the

ταλὴλ τοῦ ἀποδήμου — τῆς Σελήνης ἀγαθουμένης) = cod. Mediol., cap. οε'.

F. 42v. Περὶ τοῦ εἰδέναι ἢ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν (Εἰ εὑρεθῇ ὁ δηλωτικὸς — ἀλλὰ ζῇ καὶ καλῶς γίνεται) = cod. Mediol., cap. ος'.

Ἀρχὴ τοῦ δεκάτου ζῳδίου εἰς ἐρωτήματα· περὶ βασιλικῆς ἐνεργείας, ἔρχεται πρὸς τὸν ζητοῦντα ἢ μή (Εἴ τις ἐρωτᾷ — [f. 43] μέρος δέ τι οὐ γίνεται) = cod. Mediol., cap. οζ'. Tum quattuor exempla cum figuris, des. f. 44 οὐ μὴ γένηται τὸ πράγμα τοῦ ἐρωτῶντος.

Περὶ τοῦ γνῶναι περὶ πραγματευομένου πρᾶγματος ἢ κέρδος φέρει ἢ ζημίαν (Εἴ τις ἐρωτᾷ — ἐκεῖνο τὸ ἀγοραζόμενον κέρδος φέρει) = cod. Mediol., cap. οη'.

Ἀρχὴ τοῦ ια' ζῳδίου· περὶ ἐλπίδος ἐρωτήματα (Ἐὰν ἐρωτᾷ τις ὅτι ἔχω ἐλπίδα... ἄλλως — ὅτι τὸ ἐλπιζόμενον οὐ τελεῖται) = cod. Mediol., cap. οθ'.

F. 44v. Περὶ τοῦ γνῶναι γνώμην φίλου (Εἰ ἐρωτᾷ τις ὅτι ὁ δεῖνα — τοῦ ἐρωτῶντος ἐκ [?] τοῦ φίλου) = cod. Mediol., cap. π'.

Ἀρχὴ τῶν δωδεκάτου ζῳδίου ἐρωτημάτων περὶ δεσμῶν καὶ φυλακῆς ἤγουν εἰδέναι, πότε ἐλευθεροῦται ὁ ἐν φυλακῇ καὶ πῶς τὰ κατ' αὐτὸν ἔσονται (Εἴ τινα βάλῃ ὁ βασιλεὺς... ἄλλως — [f. 46] εἰ δὲ οὐ βλέπουσιν οὐκ ἀσθενήσει) = cod. Mediol., cap. πα'.

Περὶ τραυματιῶν δεσμῶν καὶ κολάσεως, ἔτι καὶ περὶ κρύψεως δεσμίου (Ὅταν ὁ κύριος — ἐκεῖ ἐστιν ὁ κλῆρος τῆς ἔχθρας) = cod. Mediol., cap. πα²'.

Περὶ δαρμοῦ (Ὅρα τὸν κύριον ὡροσκόπου — δαρμὸν τοῦ δεσμίου).

Τέλος τῶν ιβ' ζωδίων εἰς ἐρωτήματα.

Περὶ καταρχῶν δουλειῶν καὶ τῶν ἐρωτήσεων αὐτῶν καὶ τοῦ ἐρωτῶντος ὁποίου τὸν τρόπον καὶ τὴν ἀξίαν καὶ λοιπῶν ἄλλων τινῶν ἐκ τῶν δώδεκα τόπων.

F. 46v. [De duodecim locis.] Κακοποιὸς ὡροσκόπος ἀτέλεστον εἶναι — [f. 49v] χάριν δουλικῶν πραγμάτων.

Ἄλλως περὶ τῶν ιβ' τόπων ὅσα τε δι' ὑποδείγματος θεματίου δηλοῦσιν ἕκαστος αὐτῶν. Περὶ τοῦ πρώτου τόπου δηλωτικοῦ τῆς ζωῆς καὶ τοῦ κυρίου τῆς ἐρωτήσεως (Εὑρέθη ὁ πρῶτος τόπος τρίτῃ μοίρᾳ τοῦ Ταύρου — [f. 51v] ὁ τῆς ἐρωτήσεως κύριος).

F. 52. Περσῶν εἰς τὰς δηλώσεις τῶν ιβ' οἴκων τῆς οὐρανίου σφαίρας τούς τε τόπους τῶν ἀστέρων καὶ τὰ κέντρα αὐτῶν καὶ περὶ τῶν κανονίων τοῦ ὡροσκόπου καὶ τύπων αὐτοῦ (Τὸ

talīl of the traveler abroad of the Moon being benefited) cod. — Mediol., cap. 75.

F. 42. On knowing whether the traveler abroad is alive or has died (If the significator is found, but also it turns out well) cod. Mediol., cap. 76.

Beginning of the tenth sign for questions: on royal activity, whether it comes to the seeker or not (If someone asks [f. 43] but a certain part does not occur) cod. Mediol., cap. 77. Then four examples with figures, des. f. 44: the matter of the querent will by no means come to pass.

On knowing, concerning a matter under negotiation, whether it brings profit or loss (If someone asks whether that which is being purchased brings profit) = cod. Mediol., cap. 78.

Beginning of the 11th sign: questions on hope (If someone asks saying I have hope... otherwise — that what is hoped for will not be fulfilled) = cod. Mediol., cap. 79.

Γ. 44. On knowing the opinion of a friend (If someone asks whether so-and-so — from the questioner's [?] friend) = cod. Mediol., cap. π'.

Beginning of the questions of the twelfth zodiac sign concerning bonds and imprisonment, that is, to know when the one in prison will be freed and how things will turn out for him (If the king throws someone... otherwise — [f. 46] but if they do not look he will not fall ill) cod. Mediol., cap. πα'.

On wounds, bonds, and punishment, and also on the hiding of a prisoner ("When the lord — there is the lot of enmity) — cod. Mediol., cap. πα'.

On flogging (Look at the lord of the ascendant — the flogging of the of the prisoner).

End of the questions for the 12 Zodiac Signs.

On the beginnings of matters of servitude and their questions and the manner and worth of the questioner and of various other things from the twelve places.

F. 46. [On the twelve places.] A malefic ascendant means incompletion — [f. 49v] on account of matters of servitude.

Otherwise on the 12 places and what each of them signifies by means of an example chart. On the first place signifying life and the lord of the question (The first place was found in the third degree of Taurus — [f. 51v] the lord of the question).

Γ. 52. Of the Persians concerning the significations of the 12 houses of the celestial sphere, the positions of the stars and their centers, and on the canons of the ascendant and its types (The

θεμάτιον τοῦτο τῶν ιβ' οἴκων — εἰς τὸν ιβ' οἶκον). Dimidia pagina vacua est = cod. Angelic., f. 171v, cap. ριγ'.

F. 52v. Περὶ τῶν συνόδων τῶν δύο κακοποιῶν Κρόνου καὶ Ἄρεως ἐν τοῖς δώδεκα ζῳδίοις (Ἐν Κριῷ ὄχλησιν καὶ πόλεμον — [f. 53v] εἰ δ' ὑποκάτω, δηλοῖ πολὺν ὑετόν) = cod. Angelic., f. 239, cap. σοζ'.

Σημειώματα βλαβερὰ τῆς συνόδου τοῦ Κρόνου καὶ τῶν συνόδων (Εἰς τὸ τρίγωνον τοῦ Κριοῦ — καὶ κακοσύνην τοῦ νασάκ) = ibid., cap. σοη'.

Αἱ σύνοδοι [-ὁδοις cod.] τῶν ζ' ἀστέρων εἰς τὰ ιβ' ζῴδια καὶ αἱ τούτων δηλώσεις (Ὁ Κρόνος καὶ Ζεὺς ἐν Κριῷ δηλοῦσι πλῆθος ὀχλήσεων — [f. 59] τὴν δὲ ἀλήθειαν μόνος ὁ θεὸς οἶδε καὶ οὐχ ἕτερος) = ibid., cap. σοθ'. Duo folia et dimidium vacua sunt; in f. 60 incipit manus tertia, sed quae in f. 60-62 extant, ad nos non pertinent.

F. 63. Εἰ θέλεις εὑρίσκειν ἑνὸς ἑκάστου ἀνθρώπου ζῴδιον — [f. 64] ἁπλοῦς τε καὶ μέτριος.

Περὶ πολέμων διάταξις (Δεῖ γινώσκειν ὅτι ὁ Λέων — [f. 64v] ἐν δὲ τῷ Λέοντι θραύονται).

Φυγάδος τινὸς γεγονότος — [f. 65] κατ' ἐκείνην [-ων cod.] τὴν ἡμέραν. — Fol. 65v vacuum est.

F. 66 post inscriptionem evanidam : Ἡμέρᾳ κυριακῇ ὥρᾳ α' Ἥλιος πολεύει καὶ διέπει· ὁ φυγὼν ἐν δικαστηρίῳ — [f. 74v] ἢ ξύλον ἢ κασσίτηρον ἢ χαλκόν.

F. 75 et 76 tabulae.

F. 77 tabula : Ὅρια ἀστέρων κατ' Αἰγυπτίους, ὅρια κατὰ Πτολεμαῖον, ὅρια κατὰ Δωρόθεον cum notula subiecta. Ex Hephaestione et Ptolemaeo haec hausta esse suspiceris.

F. 77v et 78r tabulae : Δεκανοί, τριγωνοκράτορες, ὑψώματα et ταπεινώματα, λαμπραὶ μοῖραι.

F. 78v-80. Notae perbreves sine inscriptionibus.

F. 80-82v. Notae περὶ στρατείας. περὶ ἀλόγων ἀγορᾶς. περὶ πολιορκίας. περὶ σημείων μετεώρων.

F. 83-86v conscripsit manus nitida litteris minimis usa, tum rursus altera manus incipit et pergit usque ad f. 154v. Ἀποτελέσματα εἰς τὸν Παῦλον κριτικὰ Ἡλιοδώρου [ιλοιοδόρου cod.] καὶ ἑτέρου ..... [1] (Τὸ ἑξάγωνον σχῆμα ἀγαθόν ἐστι — πρός τε αὐτὴν καὶ πρὸς ἀλλήλους).

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[1] Heliodori commentarius totus in capita quadraginta divisus est in cod. 2, f. 162-208v; cf. cod. Taurin. 4, f. 7-28. Eadem fere excerpta quae hic, quibus fortasse aliena admiscentur — Ἡλιοδώρου καὶ ἑτέρων τινῶν praescribitur in cod. Flor. — sunt in cod. Flor. 8, f. 178-200 (ubi etiam sequentia usque ad f. 212 Heliodorea

this figure of the 12 houses into the 12th house). Dimidia pagina vacua est = cod. Angelic., f. 171v, cap. ριγ'.

F. 52. On the conjunctions of the two malefics Saturn and Mars in the twelve signs (In Aries tumult and war — [f. 53v] but if below, it indicates much rain) cod. Angelic., f. 239, cap. σοζ'.

Harmful notes on the conjunction of Saturn and the conjunctions (In the trigon of Aries and the malevolence of nasak) = ibid., cap. σοη'.

The conjunctions [-όδοις cod.] of the 7 stars in the 12 Signs and their significations (Saturn and Jupiter in Aries indicate a multitude of disturbances — [f. 59] but the truth only God knows and no other) ibid., cap. σοθ'. Two and a half folios are blank; on f. 60 a third hand begins, but what exists on ff. 60–62 does not concern us.

F. 63. If you wish to find the zodiac sign of each individual person, [f. 64] simply and in a moderate manner.

Arrangement concerning wars (One must know that Leo — [f. 64v] but in Leo they are broken).

Of a certain fugitive who had fled — [f. 65] on that day. — [illegible]l. 65v is blank.

F. 66 after a faded inscription: On Sunday at the 1st hour the Sun rules and governs; the one who fled in court — [f. 74v] or wood or tin or bronze.

F. 75 and 76, tables.

F. 77, table: "Ὅρια ἀστέρων κατ᾽ Αἰγυπτίους, ὅρια κατά Πτολε μαῖον, ὅρια κατά Δωρόθεον with a subjoined note. One may suspect these to have been drawn from Hephaestion and Ptolemy. F. 77v and 78r, tables: Δεκανοί, τριγωνοκράτορες, ὑψώματα and ταπεινώματα, λαμπραὶ μοῖραι.

F. 78–80. Very brief notes without headings.

F. 80–82: Notes περὶ στρατείας, περὶ ἀλόγων ἀγορᾶς, περὶ πολιορκίας, περὶ σημείων μετεώρων.

F. 83–86 written by a neat hand using very small letters; then another hand begins again and continues up to f. 154. Αποτελέσματα εἰς τὸν Παῦλον κριτικὰ Ηλιοδώρου [ιλοιδόρου cod.] καὶ ἑτέρου.....' (Τὸ ἑξάγωνον σχῆμα ἀγαθόν ἐστι — πρός τε αὐτὴν καὶ πρὸς ἀλλήλους).

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1 The entire commentary of Heliodorus, divided into forty chapters, is in cod. 2, f. 162–208v; cf. cod. Taurin. 4, f. 7–28. Nearly the same excerpts as here, to which perhaps foreign material is mixed in — Ηλιοδώρου καὶ ἑτέρων τινών is prefixed in cod. Flor. — are in cod. Flor. 8, f. 178–200 (where also the following up to f. 212 are Heliodorean

F. 83. Περὶ συναφῶν καὶ ἀπορροιῶν (Ἀλλὰ καὶ τοῦτο ἄξιον ζητῆσαι — [f. 83v] καὶ ἀπόρροια ὁμοίως).
Περὶ προστασσόντων καὶ ὑπακουόντων (Ὅτι φησὶν ὁ Παῦλος δηλαδὴ — ἢ παρ' ἑτέρου).
Περὶ ἀποστροφῶν δὲ τῶν ἀσυνδέτων [pergit Paulum enarrare; inscriptiones ponuntur paucae: f. 97v] ἄλλως οἱ κλῆροι; [f. 98] ἄλλως περὶ τῶν αὐτῶν [des. f. 98v] ἐκχύσεως καὶ αἰχμαλωσιῶν ἐστιν αἴτιος, ut in cod. Flor. 8, f. 186v.

F. 98v. Ἀρχὴ τοῦ δευτέρου τμήματος περὶ τῶν ιβ' τόπων (Τῶν ιβ' τόπων — [f. 104] χρὴ δὲ τοῦτο προσυπακούειν ἐπὶ παντὸς ἀστέρος καθόλου).
Περὶ τῆς διαιρέσεως τῶν ιε' τόπων (Περὶ δὲ τοῦ μερισμοῦ — [cum exemplo, des. f. 107v] ὅθεν καὶ σπόριμος λέγεται) ut cod. Flor., cap. σξδ'.
Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — [f. 108v] κύριον τῆς πράξεως).
Περὶ κέντρων ἐπαναφορῶν καὶ ἀποκλιμάτων, ut cod. Flor., cap. σξς'.

F. 109v. Περὶ τοῦ γνῶναι ποίαν μοῖραν ἐπέχει ὁ Ἥλιος καὶ ποίαν ὁ ὡροσκόπος = cod. Flor., cap. σξζ'.

F. 110v. Περὶ τοῦ γνῶναι τὴν μοῖραν τοῦ μεσουρανήματος = cod. Flor., cap. σξη'.

F. 111. Περὶ ἐνιαυτοῦ καὶ μηνὸς καὶ ἡμέρας (Ὅσα δ' ἂν ἡ γένεσις — [des. in fine paginae in verbis] ἀπὸ τοῦ ὡροσκοπήσαντος ζωδίου). F. 111v vacuum est, tum folium scriptura carens. Desinunt excerpta Heliodorea.

F. 112. <Achmetis>[1]. λγ'. Περὶ ζῳδίου ὡροσκοποῦντος ἡνίκα ὁ Ἥλιος εἰς τὸν Κριὸν εἰσέρχεται (Περὶ τῆς τῶν κατ' ἔτος — [f. 115v] ἐπ' ἐνίων τῶν τῆς δύσεως) = cod. Venet. 5, f. 210v, cap. λγ'; cod. Angelic., cap. ρπβ'.
<λδ'>. Εὔλογον [?] εἰς τὴν κρίσιν τοῦ ὡροσκόπου τὸν χρόνον, ἥτις καὶ εἰς τὰς ἐφημερίδας τοῦ χρόνου χρησίμη ἐστίν (Εἶπεν ὁ Γεχιᾶς ἤγουν ὁ υἱὸς Ἰωάννης τοῦ Ἀπιδοῦν — [f. 116] τοῦ κυριεύοντος κρίσιν) = cod. Angelic. 29, f. 187, cap. ρπγ'.

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sunt). Cf. quae de eo adnotata sunt in *Catal.*, I, p. 26, 57 et quae Boll disputavit *Byz. Zeitschr.*, VIII, 525, adn. 1. Frustula quattuor edita sunt in *Catal.*, IV, p. 81 s.

[1] Quae sequuntur ex altero libro magnae collectionis Arabicae excerpta esse demonstratur et numeris capitum et verbis in quae cap. ν' desinit: τὰ δὲ κέντρα προεγράψαμεν εἰς τὸ ἀβιβλίον. Hunc autem librum esse Εἰσαγωγὴν Ἀχμάτου τοῦ Πέρσου ex codice Veneto 5 (*Catal.*, II, p. 6 ss.) apparet, cuius ff. 210v-228v cum ff. 112-155 huius Vindobonensis conspirant. — Multa ex hoc eodem libro servavit codex quoque Angelic. 29, qui in *Catalogo Romano* describetur.

F. 83. Περὶ συναφῶν καὶ ἀπορροιῶν (Ἀλλὰ καὶ τοῦτο ἄξιον ζητήσαι — [f. 83v] καὶ ἀπόρροια ὁμοίως).
Περὶ προστασσόντων καὶ ὑπακουόντων ("Οτι φησὶν ὁ Παῦλος δηλαδή — ἢ παρ' ἑτέρου).
Περὶ ἀποστροφῶν δὲ τῶν ἀσυνδέτων [continues to expound Paul; a few headings are given: f. 97v] ἄλλως οἱ κλῆροι; [f. 98] ἄλλως περὶ τῶν αὐτῶν [des. f. 98v] ἐκχύσεως καὶ αἰχμαλωσιῶν ἐστιν αἴτιος, as in cod. Flor. 8, f. 186.

Γ.98. Beginning of the second section on the 12 places (Of the 12 places — [f. 104] and this should be understood to apply to every star in general).
On the division of the 15 places (On the distribution [with example, des. f. 107] whence it is also called fertile) ut cod. Flor., cap. σξδ'.
On action (The discussion on action - [f. 108v] lord of action).
On angles, succedents, and cadents, ut cod. Flor., cap. σξς'.

Γ. 109v. On knowing what degree the Sun occupies and what degree the ascendant occupies = cod. Flor., cap. σξζ'.

Γ. 110. On knowing the degree of the midheaven [redacted] cod. Flor., cap. sx

Γ. 111. On the year, month, and day (Whatever the nativity [des. at the end of the page in the words] from the ascending sign). F. 111 is blank, then a leaf without writing.
The Heliodorean excerpts end here.

F. 112. <Achmetis>'. λγ'. On the zodiac sign ascending when the Sun enters Aries (On the annual [redacted] [f. 115v] in some of the western ones) = cod. Venet. 5, f. 210, cap. λγ'; cod. Angelic., cap. ρπβ'.
λό'. It is reasonable [?] for the judgment of the horoscope in time, which is also useful in the ephemerides of the time (Said Gechias, that is, the son John of Apidoun [redacted] [f. the one who holds dominion over judgment [redacted] 116]ncod. Angelic. 29, f. 187, cap. ρπγ'.

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are). Cf. what has been noted about it in Catal., I, p. 26, 57 and what Boll discussed in Byz. Zeitschr., VIII, 525, adn. 1. Four fragments have been published in Catal., IV, p.

1 What follows is demonstrated to be excerpted from the second book of the great Arabic collection both by the chapter numbers and by the words with which ch. v ends: τὰ δὲ κέντρα προεγράψαμεν εἰς τὸ ἀβιβλίον. That this book, however, is the Εἰσαγωγὴ of Achmat the Persian is apparent from codex Venetus 5 (Catal., II, p. 6 ff.), whose ff. 210–228 agree with ff. 112–155 of this Vindobonensis. – Much from this same book has also been preserved by codex Angelic. 29, which will be described in the Roman Catalogue.

F. 116. λε'. Περὶ Κρόνου ὁπηνίκα τὸν ὡροσκόπον τοῦ χρόνου κυριεύει καὶ τῶν ἄλλων καθεξῆς ἀστέρων (Εἰ μὴ οὖν ὁ Κρόνος — [f. 130] δυνατὴν θέρμην εἰς τὸ θέρος, εὔκρατον τὴν κρᾶσιν) = cod. Angelic., cap. ρπδ'.

Ὅ τί δηλοῦσιν οἱ οποιη καὶ πότε [l. ὁποιοιδήποτε] σχηματισμοὶ τῶν ἀστέρων εἰς τὴν ἀρχὴν τοῦ χρόνου (Ὅτε σχηματίζονται οἱ... [saepius litteris rubris] εἴδησις — [f. 131] ἐξ ἀφορμῆς πολέμου καὶ ἀσθενείας) = cod. Angelic. 29, f. 196, cap. σ'.

μ'. Εἴδησις καὶ κρίσις ἐπὶ πρᾶσιν (*sic*) προσώποις (Τὴν κρίσιν ποίησον τῶν βασιλέων — πλῆθος κλεπτῶν καὶ ληστῶν) = cod. Angelic., cap. σα'.

μα'. Περὶ τοῦ εἰδέναι τὴν ἐλθοῦσαν φήμηνῆν ἢ [l. εἰ] ἀληθής ἐστι ψευδής (Ὅρα τὴν Σελήνην — [f. 131v] τίνα συσχηματίζεται) = cod. Angelic., cap. σβ'.

μβ'. Περσῶν περὶ τῶν τεσσάρων τροπῶν τοῦ ἐνιαυτοῦ ὁπηνίκα βούλει γνῶναι τὰ μέλλοντα γίνεσθαι ἐπὶ ἡγεμόνων βασιλέων καὶ ὁδοῦ κατὰ (?) τὸ ζητούμενον κλίμα (Ποίησον ἐκβολὴν ἀπὸ τῆς μεγάλης συντάξεως — [f. 133] γένεσιν ὡς εἴρηται) = cod. Angelic., cap. σγ'.

<μγ'>. Εἰς τὸ ζητῆσαι καὶ εὑρεῖν τὸν οἰκοδεσποτοῦντα ἐν τῷ τόπῳ τῆς Σελήνης (Δεῖ γινώσκειν ὅτι ἐκεῖνος — [f. 133v] ὁ Ἄρης κύριος τοῦ οἴκου) = cod. Angelic., cap. σδ'.

<μδ'>. Περὶ εὐθηνίας ἀπὸ τῶν Σαρακηνῶν (Ὅταν μεταβαίνῃ ὁ Ἥλιος — ἀλλ' οὐ πολλήν) = cod. Angelic., cap. σε'.

με'. Διαίρεσις καθολικῆς ἐπισκέψεως περὶ τοῦ πόσον καιρὸν ἕκαστος τῶν ζῳδίων ὡροσκοποῦν (*sic*) ἔχει τὴν κρίσιν (Ἰστέον ὅτι ἡ ὑπόθεσις — [f. 134] τὰ ἐκ τῶν χειρῶν ἐξερχόμενα) = cod. Angelic., cap. σς'.

<μς'>. Περὶ τοῦ ὡροσκόπου τῆς ἀρχῆς τοῦ χρόνου τῆς... καὶ περὶ διαφορᾶς καὶ διαιρέσεως τῆς τάξεως τῶν ἀνθρώπων (Χρὴ γινώσκειν ὅτι ὡροσκόπος — [f. 135v] ὁ μόνος θεὸς οἶδεν) = cod. Angelic., cap. σζ'.

<μζ'>. Περὶ τοῦ εἰδέναι ὁποῖα σημεῖα φανήσονται ἐν τῷ ἀέρι καὶ ἐν τῇ γῇ (Ὁπόταν ὁ Ἄρης εἰς οἶκον — [f. 136] καὶ τῆς Σελήνης ἔκλειψιν) = cod. Angelic., cap. ση'.

μη'. Περὶ ταραχῆς ὀχλήσεως πολέμου καὶ ἐχθρῶν (Ἰστέον ὅτι ὁπηνίκα διαμετρεῖ — [f. 136v] τὸ δ' ἀληθὲς θεὸς οἶδεν) = cod. Angelic., cap. σθ'.

<μθ'>. Περὶ παθῶν καὶ ἀσθενειῶν καὶ θανατικοῦ καιροῦ (Ἰστέον ὅτι ὡροσκόπος — [f. 137] καὶ ἀσθενείας μέσον πάντων) = cod. Angelic., cap. σι'.

<ν'>. Περὶ θέρμης ψύξεως καὶ ἀνέμων (Ὁπότε ἡ Σελήνη ἀπορρεύσῃ — [f. 138] τὰ δὲ κέντρα προεγράψαμεν εἰς τὸ α' βιβλίον).

F. 116. xxxv. On Saturn, when he rules the horoscope of the year and of the other stars in succession (For if Saturn [f. 130] [brings] potent heat in summer, a temperate mixture): cod. Angelic., ch. 184.

What the various configurations of the stars signify and when [i.e., whatever configurations of the stars] at the beginning of the year (When the stars form [configurations] ... more often in red letters) announcement — [f. 131] from the occasion of war and illness) = cod. Angelic. 29, f. 196, ch. 200. xl. Announcement and judgment concerning persons for sale (sic) (Make the judgment of kings — a multitude of thieves and robbers) = cod. Angelic., ch. 201.

41. On knowing whether a rumour that has come is true or false (Look at the Moon — [f. 131v] with what it is configured) = cod. Angelic., cap. 202.

42. Of the Persians, on the four turns of the year, whenever you wish to know the things that are about to happen under rulers and kings, and concerning the road according to (?) the climate in question (Make a projection from the great composition — [f. 133] a nativity as has been said) = cod. Angelic., cap. 6.

<43>. To seek and find the ruler of the place of the Moon (One must know that he — [f. 133] Mars, lord of the house) = cod. Angelic., cap. 204.

<44>. On prosperity, from the Saracens (When the Sun passes — but not much) = cod. Angelic., cap. 205.

45. Division of a general examination concerning how long each of the Zodiac signs, when rising, holds the judgment (It is to be known that the subject — [f. 134] the things proceeding from the hands) = cod. Angelic., cap. 206.

<46>. On the ascendant of the beginning of the year of the... and on the difference and division of the order of men (One must know that the ascendant — [f. 135v] God alone knows) = cod. Angelic., cap. 6.

<47>. On knowing what signs will appear in the air and on the earth (Whenever Mars enters a house — [f. 136] and the eclipse of the Moon) = cod. Angelic., cap. 208.

48. On Turmoil, Disturbance, War, and Enemies (It should be known that whenever it aspects in opposition — [f. 136v] but the truth God knows) = cod. Angelic., cap. 209.

<49>. On Passions, Illnesses, and the Time of Death (It should be known that the ascendant — [f. 137] and illness in the midst of all) = cod. Angelic., cap. 210.

<50>. On Heat, Cold, and Winds (Whenever the Moon departs — [f. 138] the cardines we have previously written about in the first book).

F. 138. να'. Περὶ ὑδάτων (Ἰστέον ὅτι τὰ ζῴδια τοῦ ὑετοῦ — [f. 139] τῶν ῥηθέντων καὶ ἐπιζήμιόν τι).

Περὶ ὠνῆς καὶ ἀκριβείας καὶ εὐθηνίας πάντων τῶν πιπρασκομένων ἀπὸ τῆς ἐναλλαγῆς καὶ εἰσελεύσεως τοῦ χρόνου γνῶναι· γινώσκεται δὲ ἐξ ὡροσκόπου ἢ πανσελήνου τοῦ [?] ἐγγὺς τῆς ἐναλλαγῆς τοῦ χρόνου (Ἡ δήλωσις τῆς χαρᾶς — [f. 140] οἶδεν ὁ δημιουργὸς τῶν ἀστέρων). Ἄλλως [des. f. 141v] ... ταλαιπωρότεροί εἰσι τῶν συνόδων = cod. Angelic., cap. σια'.

Περὶ διάγνωσις (*sic*) ὄμβρου καὶ ἀνομβρίας (Εἰ βούλει τὸν ὄμβρον γνῶναι — [f. 142] θεοῦ δὲ ἡ ἀλήθεια τοῦ ἐπομβρίζοντος τῇ γῇ ὑετόν) = cad. Angelic., cap. πε'.

Περὶ τοῦ γνῶναι ἐναλλαγὴν ἀέρος (Ὅταν ἡ Σελήνη ἀπὸ Ἡλίου ἀπορεύσασα — δηλοῖ ἀνέμους) = cod. Angelic., cap. πς'.

Περσῶν καὶ Ἀράβων περὶ τῆς τῶν χωρῶν πρὸς τὰ τρίγωνα [τῆς] τῶν ζῳδίων συνοικειώσεως καὶ ἑκάστῳ τῶν ζῳδίων τῆς τῶν χωρῶν ὡσαύτως συνοικειώσεως [f. 142v] (Τὸ τρίγωνον πυρῶδές ἐστι — [f. 143v] πλέον τὸ σύμπτωμα γίνεται) = cod. Angelic., cap. πζ'. Est astrologica geographia.

Περὶ σχηματισμῶν πάντων τῶν ἀστέρων, καθὼς εἶπεν Μασέως ὁ Πέρσης καὶ Μουγαμάτης ὁ Παιλίας· μετηνέχθη δὲ ἐκ τῆς τῶν Περσῶν διαλέκτου. Editum in *Catal. Veneto*, p. 123 ss.

Περὶ τῆς συνόδου τῶν ὑψηλοτάτων ἀστέρων γινομένων διὰ πολλῶν χρόνων καὶ τῶν δηλούντων ἐν αὐταῖς (Λέγομεν ἡμεῖς — [f. 148] τῶν τετραπόδων καὶ τῶν θηρίων) = cod. Angelic., cap. σϛθ'.

Περὶ τῆς δευτέρας τάξεως τῆς συνόδου (Καὶ αὐτῇ ομία [αὕτη ὁμοία?] ἐστὶν τοῦ αὐτοῦ Κρόνου — [f. 150v] τὸ δ' ἀληθὲς καὶ κρεῖττον ὁ θεὸς οἶδεν).

Περὶ τῶν δηλώσεων τῶν ταπεινωμάτων καὶ τῶν ὑψωμάτων τῶν ἀστέρων (Τοῦ Ἡλίου ὄντος ἐν τῷ ὑψώματι αὐτοῦ — [f. 151] τὰ ἐναντία τῶν δηλωθέντων δηλοῖ) = cod. Angelic., cap. σξζ'.

ξγ'. Περὶ δηλώσεως ὄντων τῶν ἀστέρων εἰς τὸν ἀναβαίνοντα (Τοῦ Κρόνου ὄντος εἰς τὴν κεφαλὴν — δηλοῦσι τὰ ἐναντία [?] τῶν εἰρημένων) = cod. Angelic., cap. σξη'.

ξδ'. Περὶ ἀνατελλόντων ἤτοι ὡροσκόπων ἀστέρων (Ὁ Κρόνος ἐν τῇ ἀνατολῇ — καὶ τῶν ὁμοίων) = cod. Angelic., cap. σξθ'.

F. 151v. Περὶ τῆς δύσεως τῶν ἀστέρων ἤτοι κρύψεως (Ὁ Κρόνος δύνων δηλοῖ φθορὰν γερόντων — καὶ τῶν φροντιστῶν) = cod. Angelic., cap. σο'.

Περὶ ἀναποδισμῶν τῶν ἀστέρων εἰς δήλωσιν (Ὁ Κρόνος προποδίζων — τὸν καιρὸν αὐτοῦ) = cod. Angelic., cap. σοα'.

F. 138. 51. On Waters (It should be known that the signs of rain of the aforementioned and something harmful). [f. 139]

On the purchase and the exactness and abundance of all things sold, from the change and entries of the year to know; it is known from the ascendant or the full moon of the [?] near the change of the year (The indication of joy — [f. 140] knows the creator of the stars). Otherwise [des. f. 141v] ... they are more wretched than the conjunctions = cod. Angelic., cap. 211.

On the determination (sic) of rain and drought (If you wish to know the rain — [f. 142] but the truth belongs to God who sends rain upon the earth) = cod. Angelic., cap. 85.

On knowing the change of the air (When the Moon departing from the Sun — signifies winds) = cod. Angelic., cap. 86. Of the Persians and Arabs on the affinity of the regions with the triangles of the Zodiac signs and likewise the affinity of the regions with each of the Zodiac signs [f. 142] (The fiery triangle is — [f. 143] the conjunction becomes greater) = cod. Angelic., cap. 87. This is astrological geography. On the configurations of all the stars, as said by Masaeus the Persian and Mugamates the Pailias; it was translated from the Persian dialect. Edited in Catal. Veneto, p. 123 ff.

On the conjunction of the highest stars occurring over many years and what they signify in them (We say — [f. 148] of the four-footed animals and the beasts) cod. Angelic., cap. σε θ'.

On the second order of the conjunction (And this is similar [this similar?] to that same Saturn — [f. 150v] but the truth and the better thing God knows).

On the significations of the depressions and exaltations of the stars (The Sun being in its exaltation — [f. 151] signifies the opposites of what has been signified) = cod. Angelic., cap. σξζ'.

Εγ'. On the signification of the stars being in the ascendant (Saturn being in the head — they signify the opposites [?] of what has been said) = cod. Angelic., cap. σξη'.

Εδ΄. On the rising stars, that is, the horoscopic stars (Saturn in the rising — and the like) = cod. Angelic., cap. σξθ'. F. 151v. On the setting of the stars, that is, their occultation (Saturn setting signifies the destruction of old men — and of those who are concerned with such matters) cod. Angelic., cap. σο'.

On the retrogradations of the stars for signification (Saturn moving in direct motion — its proper time) = cod. Angelic., cap. σοα'.

F. 151v. Στεφάνου Ἀλεξανδρέως περὶ τῆς δηλώσεως τῶν ἀστέρων ἑνώσεώς τε τοῦ Κρόνου καὶ Διὸς ἐν τοῖς τριγώνοις (Χρὴ γινώσκειν ὅτι μεταβαινούσης — [f. 152v] πραγμάτων ἀγαθῶν τε καὶ φαύλων) = cod. Angelic., cap. σογ'.
Ἐκ τῶν μυστηρίων τοῦ Ἀπομασαρὰ [*sic*] περὶ Κρόνου καὶ Διὸς συνόδων δηλώσεων μυστηρίων μεγάλων (Αἱ σύνοδοι τοῦ Κρόνου — [f. 153v] εἰ ἔστιν ἡ Ἀφροδίτη ἐν Ταύρῳ). Fort. idem caput secundi libri illorum mysteriorum, quod in cod. Flor. 11, f. 79v legitur = cod. Angelic., cap. σοδ'.
Περὶ τῆς συνόδου τῶν ὑψηλοτέρων ἀστέρων καὶ εἰς τὰ ζῴδια καὶ τῆς δηλώσεως αὐτῶν (Σύνοδος Κρόνου καὶ Διὸς — [f. 154v] ἐπήρειάν τε καὶ δυναστείαν) = cod. Angelic., cap. σοε'. Reliqua pagina et unum folium vacua sunt.

F. 155-157 scripta sunt a manu quarta, quae ductibus magnis et inelegantibus utitur.

F. 155. Περὶ τοῦ γνῶναι καὶ εἰπεῖν, τί τὸ ἐρωτώμενον (Ἐάν ἐστιν ὁ κύριος — [f. 155v] ἀποτέλεσον τὸ ζητούμενον).
Περὶ τοῦ εἰπεῖν τί ἐστιν τὸ ἐρωτώμενον ἀπὸ τοῦ ζῳδίου τοῦ ὡροσκόπου (Ἐὰν Κριὸς ὡροσκοπῇ — καὶ γυναικὸς ξένης).

F. 156v. Περὶ τῆς θρησκείας τῶν Ἀγαρηνῶν (Εἰσὶ καὶ ἕτεραι ὑποθέσεις — καὶ πάλιν γενήσονται).

F. 157. Sine titulo. (Εἴπερ ἐρωτηθῆς παρά τινος περὶ ἀνθρώπου ἀποδημοῦντος — τέθνηκε περὶ οὗ ἡ ἐρώτησις).
Sine titulo. Ὀφείλεις τοίνυν προσέχειν ἐν τῷ ζῳδίῳ — καθὼς τὴν σύνοδον).

F. 157v. Περὶ ἀποδημίας (Ὁ ὡροσκόπος ὁ τόπος — ὑποστροφὴ ταχεῖα καὶ ἐπίκερδος).
Εἴδησις περὶ ἀρρώστων (Εἴπερ εὑρεθῇ εἰς τὸν ὡροσκόπον — τοῦ φόβου λυτροῦται καὶ ὑγιαίνει). —

F. 158-212 conscripsit manus quinta litteris magnis perspicuis pulchris.
Post ornamentum ζ'. Περὶ γενέσεως τοῦ χρόνου ἐν τοῖς δώδεκα εἰδώλοις (Ἐὰν γεννᾶται ἐν Ζυγῷ — ταῖς γεννούσαις [*sic*] καλὸς καιρὸς ἔσται).
α'. Ἐὰν γεννᾶται ἐν Κριῷ ὁ χρόνος [et sic deinceps per omnia signa praeter Libram quae praecessit] — [des. f. 162v] ἥξουσι Φρυγία Γαλατία καὶ τὰ λοιπά. Dodecaeteris Chaldaica : cf. Boll, *Catal. Venet.*, p. 139 sqq.
Περὶ τῶν ζῳδίων δροσκοπέντων (*sic*) (Κριοῦ ὡροσκοποῦντος οἱ τικτόμενοι — [f. 164] βραδέως φθεγγόμενοι ἰδιοπράγμονες) = cod. Flor. 7, f. 213.
Ταῦτα μὲν καὶ τὰ τοιαῦτα σημαίνει τὰ ζῴδια αὐτὰ καθ' ἑαυτὰ — ἡ δὲ Σελήνη εὐκράτους καὶ εὐσάρκους.

F. 151. Stephanus of Alexandria on the signification of the stars and the conjunction of Saturn and Jupiter in the triplicities (One must know that when it passes — [f. 152v] of good and bad affairs) = cod. Angelic., cap. σογ'.

From the mysteries of Apomasara [sic] concerning the conjunctions of Saturn and Jupiter and the declarations of great mysteries (The conjunctions of Saturn – [f. 153] if Venus is in Taurus). Perhaps the same chapter of the second book of those mysteries, which is read in cod. Flor. 11, f. 79v = cod. Angelic., cap. σοδ'.

On the conjunction of the superior stars and the zodiac signs and their significations (Conjunction of Saturn and Jupiter — [f. 154] malice and dominion) = cod. Angelic., cap. σοε'. The remaining page and one folio are blank.

F. 155–157 are written by a fourth hand, which uses large and inelegant strokes.

F. 155. On knowing and telling what the question concerns (If the lord is – [f. 155v] bring to completion what is sought).

On telling what the question concerns from the zodiac sign of the ascendant (If Aries is ascending — and a foreign woman).

F. 156. On the religion of the Hagarenes (There are also other premises – and they [illegible] come to pass again).

F. 157. Without title. (If you are asked by someone concerning a man who is absent — he has died, he about whom the question is asked).

Without title. You must therefore pay attention to the zodiac sign — just as the conjunction).

F. 157. On travel abroad (The ascendant is the place [illegible] return swift and profitable).

Notice concerning the sick (If it is found in the horoscope — he is freed from fear and recovers his health). [illegible]

F. 158-212 was written by a fifth hand in large, clear, beautiful letters.

After the ornament: Z'. On the birth of time [illegible] of time among the among the twelve images (If one is born in [illegible] those being born Libra, a good season will come).

α'. If one is born in Aries, the time [and so on in the same way through all the signs except Libra which preceded] – [des. f. 162] they will come to Phrygia, Galatia, and the rest. Dodecaeteris Chaldaica: cf. Boll, Catal. Venet., p. 139 sqq.

On the Zodiac Signs rising on the horoscope (sic) (When Aries is on the horoscope, those [illegible] born — [f. 164] slow of speech, minding their own affairs) [illegible] cod. Flor. 7, f. 213.

These and such things do the zodiac signs signify in and of themselves — but the [illegible] moon makes them temperate and well-fleshed.

F. 164. Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ὁ Ἥλιος ἐὰν γένηται τετράγωνος — [f. 164v] ἐν θηλυκῷ ζωδίῳ, θῆλύ ἐστι). Haec et seqq. usque ad f. 165 fere e Theophilo; cf. cod. Flor. 7, f. 170v sqq.
Περὶ ἐμπράκτου ἀνθρώπου (Ὁ τεχθεὶς ἄνθρωπος — ἐπιβλαβὴς γίνεται).
Περὶ κτήσεως δούλων (Σελήνη οὖσα ἐν Κριῷ — [f. 165] καὶ ἐμπόρους ἀγόραζε).
Περὶ ὁμιλοῦντος ἕνεκά τινος πράγματος (Ἐάν τις ὁμιλήσῃ — [f. 165v] ἐὰν ἐν φυλακῇ).
Πολὺς ὁ στρατὸς ἢ ὀλίγος (Λαβὼν ἀπὸ τῆς μοίρας — τὸ πλῆθος ἢ πλείους).
Περὶ δόλου [δούλου cod.] καὶ ἐνέδρας (Κρόνου καὶ Σελήνης — [f. 166] τοὺς ἐπιστρατευομένους).
Περὶ πολέμου (Ὅταν πυνθάνοντός σου [*sic*] — [f. 166v] μετακίνησιν καὶ σχηματογραφίαν) = cod. Flor., f. 215v.
Περὶ τοῦ (*sic*) πολιορκουμένων πόλεων (Περὶ δὲ τῶν πολιορκουμένων πόλεων — [f. 167] τὸν πόλεμον ἔσεσθαι σημαίνει).
Πρὸς τὸ πολιορκεῖσθαι πόλιν (Ἔστω ἡ Σελήνη λειψιφωτοῦσα ... ἄλλως — ὁ δὲ Κρόνος βραδύτητα).
Περὶ πολιορκουμένων πόλεων (Βλέπε τὸν ὡροσκόπον καὶ τὸν β' τόπον — [f. 168] κακοποιοὶ δὲ ἄλωσιν).
Περὶ δόλου καὶ λόχου καὶ ἐνέδρας (Ἐάν τις λόχον ἢ ἐνέδραν ... ἄλλως — καὶ αἰφνίδιον ἐπιριφήν [*sic*]).
Περὶ στρατείας (Ὅταν τις πυνθάνεταί σου — καὶ μάλιστα ἐπίκεντροι ὄντες) = cod. Flor., f. 216v. —
Ἐὰν ἐρωτηθῆς περὶ πόλεως ἠρημωμένης ἢ τόπου, ἀνακτίζεται ἢ οὐ κατακεῖται καὶ ὑπό τινος οἰκοδομεῖται (Ἐκ τοῦ ὡροσκόπου μὲν γὰρ ληπτέον — [f. 170] τὰς κωλύσεις καὶ τὰς συμφοράς) = cod. Flor. 11, f. 309v (ex Palcho).
Ἐὰν ἐρωτηθῆς περὶ πόλεως, πολιορκεῖται ἢ οὔ· καὶ ἐὰν πολιορκεῖται, σώζεται ἢ παραλαμβάνεται (Ἔστω ὡροσκόπος ἡ πόλις — κακοποιοῦ δὲ τοὐναντίον) = cod. Flor. 11, f. 310v (ex Palcho).
Καταρχὴ πολεμική (Ἐκ τοῦ ὡροσκόπου ληπτέον — [f. 171v] καὶ ἀμαχήτως [-του cod.] τὴν πόλιν λήψῃ) = cod. Flor. 11, f. 311 sq.

F. 172. Καταρχὴ πολεμική, ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή (Ἐκ τοῦ ὡροσκόπου γνωρίζεται — [f. 172v] ἀποφαινόμενοι οὐ μὴ σφαλῶμεν) = cod. Flor. 11, f. 312v.
Περὶ πολέμου (Δωρόθεος καὶ οἱ περὶ αὐτὸν λεπτομερέστερον ἐξετάσαντες ὑπέγραψαν· ἀλλὰ καὶ ἡμεῖς — καὶ τοῦτο πάλιν κοινόν). —

F. 173v. Post ornamentum : Θεοφίλου φιλοσόφου πόνοι περὶ καταρχῶν πολεμικῶν προσφωνεῖσθαι Δευκαλίωνη (*sic*) τὸν

F. 164. Whether the embryo is male or female (If the Sun becomes square [f. 164v] in a feminine Sign, it is female). These and the following up to f. 165 are largely from Theophilus; cf. cod. Flor. 7, f. 170° sqq. On the active man (The man who is born — becomes harmful).

On the acquisition of slaves (The Moon being in Aries [f. 165] and — buy merchants).

On conversing for the sake of some matter (If someone converses [f. 165v] if in prison).

Whether the army is large or small (Having taken from the degree the the multitude or more).

On treachery [slave, cod.] and ambush (Of Saturn and the Moon [f. 166] those who are being campaigned against).

On War ("When you inquire [sic] — [f. 166v] movement and schematography) = cod. Flor., f. 215.

On besieged cities (sic) (On besieged cities — [f. 167] it signifies that war will occur). Concerning the besieging of a city (Let the Moon be waning ... otherwise — but Saturn [signifies] slowness).

On besieged cities (Look at the horoscope and the 2nd place — [f. 168] but malefics [signify] capture).

On treachery, ambush, and snare (If someone [plans] an ambush or snare ... otherwise — and a sudden assault [sic]).

On military expedition (When someone inquires of you, [the and especially planets] being on the angles) = cod. Flor., f. 216.

If you are asked concerning a deserted city or place, whether it will be rebuilt or not, and whether it will be built up by someone (For from the horoscope one must take — [f. 170] the hindrances and the misfortunes) — cod. Flor. 11, f. 309v (ex Palcho).

If you are asked concerning a city, whether it is besieged or not; and if it is besieged, whether it is saved or taken (Let the horoscope be the city — but the contrary for a malefic) = cod. Flor. 11, f. 310 (ex Palcho).

A martial inception (From the horoscope one must take — [f. 171v] and without a fight you will take the city) = cod. Flor. 11, f. 311 sq. F. 172. A martial inception, from which every turn of the war is discerned (From the horoscope it is discerned — [f. 172v] declaring [this] we shall not e[illegible]) — cod. Flor. 11, f. 312.

On War (Dorotheus and those around him wrote in greater detail after examining it; but we also — and this again is a common topic).

F. 173. After the ornament: The labors of Theophilus the Philosopher on military inceptions, dedicated to Deucalion (sic), the

παῖδα αὐτοῦ (Ἡ φυσικὴ τῶν ἀστέρων ἰδιοτροπία, ὦ κοσμιώτατε Δευκαλίων — [f. 175] οὐ πταίσειας θεοῦ συνεργοῦντος)[1].

F. 175. Καταρχὴ πολεμική (Ἐάν τις πόλεμον ἄρξηται — [f. 185] καὶ μάλιστα τῶν κακοποιῶν ἀποστρόφων ὄντων).

Περὶ τριγώνων (Κρόνος Διὶ τρίγωνος — [f. 186] καλοὶ καὶ εὐδόκιμοι).

Περὶ τετραγώνων (Κρόνος ἐπιδεκατεύων Δία ἐπὶ τῆς πολεμικῆς καταρχῆς — [f. 188] διὰ δόλου τὴν νίκην παρασκευάζει).

Sequuntur capita περὶ διαμέτρων, περὶ ἑξαγώνων, περὶ πολέμου, ἐάν τις τηραννῆσαι (*sic*) θέλῃ καὶ ἑαυτὸν ἐλευθερῶσαι ἀπὸ ὑποταγῆς τῶν κρατούντων, περὶ τυραννίδος, ἐν ποίῳ τόπῳ γίνεται ὁ πόλεμος, πότε γίνεται πόλεμος [*bis*], ἄλλη σκέψις, περὶ ἀναλύσεως, περὶ πολέμου προσδοκουμένου ἢ κακοῦ τινος πότε γίνεται, περὶ πολέμου, προσδοκία πολέμου καὶ περὶ τοῦ μέλλοντος ἀπέρχεσθαι εἰς πόλεμον, περὶ τοῦ ἐπιμεῖναι ὁ πόλεμος ἢ οὔ, περὶ πολέμου ποιότητος, περὶ τῶν ἀποσταλέντων στρατιωτῶν πρὸς ἐπιζήτησιν ἑτέρων στρατιωτῶν καὶ βούλει γνῶναι εἰ καταλάβῃ αὐτοῦς καὶ γενήσεται μεταξὺ ὁ πόλεμος, περὶ πολέμου, περὶ πόλεως πολιορκουμένης εἰ κρατηθήσεται ἢ οὔ, περὶ πολέμου, ἄλλη σκέψις. Des. f. 203 γυναῖκα διακονεῖν ἐν τοιαύταις ὑπηρεσίαις. Haec partim congruunt cum primo Apomasaris libro, cod. Flor. 11, f. 27 sqq.

F. 203. Σαραπίωνος Ἀλεξανδρέως[2] εἰσαγωγὴ ἐπισκοπὶς (*sic*) περὶ οἰκοδεσπότου καὶ περὶ ὑψωμάτων (Ὑψώματι δέ ἐστι τῷ ἀστέρι — [f. 203ᵛ] οἶκος καὶ ὕψωμα ἡ Παρθένος).

Περὶ καταρχῆς (Τοὺς ἐπικειμένους ἀστέρας — [f. 205] καὶ ὁ Ἥλιος ταῦτα κοινῶν [*sic*]).

Περὶ καταρχῆς πῶς γνωσόμεθα τὸν τὸ κῦρος ἐπέχοντα ἐπὶ πάσης ἐκζητήσεως (Πρὸ πάντων δεῖ ζητεῖν — [f. 206] ἐπὶ πάσης καταρχῆς ἡμῖν ἐστιν).

F. 207. Περὶ πράσεως καὶ ὠνῆς (Τρόποι δὲ τῆς πράσεως — [f. 207ᵛ] καὶ τῶν πραγμάτων ἁπλῶς).

Περὶ παῖδα ἀγαγεῖν εἰς σχολεῖον ἢ εἰς οἵαν βούλει τέχνην (Πρὸ πάντων εἶναι τὴν Σελήνην — [f. 208] τὰ β' ὑπὸ τῶν β' καὶ ἑξῆς).

Περὶ αἰτήσεως χάριτι χρημάτων (Ἐν τούτῳ τῷ κεφαλαίῳ — [f. 208ᵛ] τοῦ ὡροσκόπου εὐθυποροῦντες).

Περὶ νόσου ἐμπεριέχει ἡ ὑπόθεσις καὶ περὶ πλεόντων καὶ

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[1] Capita quae ff. 173ᵛ-203 leguntur, excerpta sunt ex libris Theophili quae in codd. Vatic. 212, f. 108 ss., Paris. 2417, f. 4 ss. et Paris. Suppl. grec 1241, f. 1 ss. servantur. De quibus plura in *Catal. Romano* invenies.

[2] De Serapione, cf. *Catal.*, I, p. 99, 101, et Boll, *Byzant. Zeitschr.*, VIII, 1899, p. 525 qui eum Serapionem Antiochenum Hipparchi, ut videtur, discipulum esse suspicatus est.

his son (The natural disposition of the stars, O most virtuous Deucalion — [f. 175] may you not fail with God's assistance). F.

175. Military inception (If someone begins a war — [f. 185] and especially when the malefics are in aversion).

On trines (Saturn in trine with Jupiter — [f. 186] noble and illustrious).

On squares (Saturn in the tenth from Jupiter at the military inception — [f. 188] he brings about victory through deceit). There follow chapters on oppositions, on sextiles, on war, if someone wishes to become a tyrant (sic) and to free himself from subjection to those in power, on tyranny, in what place the war occurs, when war occurs [twice], another consideration, on dissolution, on an expected war or some evil when it occurs, on war, expectation of war and concerning the one who is about to go off to war, on whether the war will continue or not, on the quality of war, on soldiers sent out to seek other soldiers and you wish to know whether he will catch up with them and whether war will break out between them, on war, on a besieged city whether it will be taken or not, on war, another consideration. Des. f. 203 a woman serving in such services. These in part correspond to the first book of Apomasar, cod. Flor. 11, f. 27 sqq.

F. 203. Sarapion of Alexandria's introduction to the examination of the lord of the house and concerning exaltations (The exaltation of a star – [f. 203] the house and exaltation is Virgo).

Concerning inception (The stars in aspect – [f. 205] and the Sun sharing these things).

Concerning inception, how we shall know the one holding authority over every inquiry (Above all it is necessary to seek — is for us [f. 206] concerning the beginning of every inception).

F. 207. Concerning selling and buying (The modes of selling — [f. 207] and of matters simply).

Concerning bringing a child to school or to whatever craft one wishes (Above all let the Moon be — [f. 208] the two under the two and so on).

Concerning a request by favor of money (In this chapter [f. 208] the ascendant moving in direct course).

Concerning illness the subject includes also concerning those sailing and

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1 The chapters found in ff. 173–203 are excerpted from the books of THEOPHILUS, which are preserved in codd. Vatic. 212, f. 108 ff., Paris. 2417, f. 4 ff., and Paris. Suppl. grec 1241, f. 1 ff. More about these will be found in the Roman Catalogue.

2 On Serapion, cf. Catal., I, p. 99, 101, and Boll, Byzant. Zeitschr., VIII, 1899, p. 525, who conjectured that he was Serapion of Antioch, apparently a disciple of Hipparchus.

δεσμευθέντων (Περὶ πάντων δεῖ σκέπτεσθαι, ὥς φησι — [f. 209v] περὶ νόσου οὐκ ἀχάριστα).

F. 210. Περὶ ὁμοζωνούντων ζῳδίων (Εἰσὶ δὲ ἄλλαι μαρτυρίαι — τὴν δύναμιν ἐπὶ παντὸς σχήματος).
Περὶ σχήματος Κρόνου Διὸς καὶ Ἄρεως. — Περὶ τῶν σχημάτων Ἀφροδίτης καὶ Ἑρμοῦ. — Περὶ σχήματος τῆς Σελήνης. — Περὶ στηριγμῶν. — Περὶ δορυφοριῶν. — Περὶ ἐκλογῆς τῆς εἰς πόλεμον ἐξελάσεως κεφάλαιον ἀναγκαιότατον σφόδρα. — F. 212v. Περὶ τῶν τεκμηρίων τοῦ πολέμου (Ὅταν τεκμήριον τῆς καταρχῆς — καὶ κατὰ τὸν τόπον τῆς Σελήνης. —
Cetera ab alia manu conscripta sunt : f. 212v, notula de solis obscuratione; f. 213 περὶ οἰκοδεσποτῶν et περὶ τοῦ ἄρρεν ἢ θῆλιν ἐστὶ [?] τὸ ἐγγάστριον; f. 213v, Ἑρμοῦ τοῦ Τρισμεγίστου περὶ τοῦ συναντῆσαι βασιλεῖ ἢ σουλτάνῳ.
Rursus alia manus f. 214, πὸς διερήσκει τὸ πλάτος τῶν πόλεων, πῶς διερίσκειν τὰ μήκι τῶν πόλεων; f. 215v, περὶ τῶν ιβ' ζῳδίων; f. 216v, notulae chronologicae.

**5.** Cod. philos. gr. 15. — Chartaceus, saec. XV, cm. 33 × 23, ff. 212. — Cf. Nessel, p. 14; Lambecius, VII, 549 (cui est n. 137).

F. 1. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν. Prooemium excipiunt capita sedecim, quorum ultimum est περὶ ἀνταναλύσεως [n. 31, Boll in *Catal.*, I, 158]. Deinde est in f. 6 inscriptio : Ἐξήγησις τῶν ἐν τοῖς ἀποτελέσμασι ὀνομάτων ut in prima Bollii familia, des. f. 6v οἱ δὲ ἡμερινοὶ ὑπόγειοι = p. 159, 29 B. Deinde f. 7 Περὶ τῶν χρήσεων τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων ut *a p q* et cap. 47 eadem modo inscriptum quo in *a p q;* in fine extat Τέλος τῶν τοῦ Ῥητορίου.

F. 7v. Tabula qua exhibentur Μῆνες Ῥωμαίων et Μῆνες Ἀρράβων cum duabus adnotationibus.

F. 8. Εἰ βούλει γνῶναι ἐν οἱῳδηποτοῦν τόπῳ καθ' ἑκάστην ἡμέραν πόσας μοίρας ὑψοῦται ὁ Ἥλιος — [f. 8v] ἐν τῇ βασιλίδι τῶν πόλεων μοίρας κβ' καὶ λεπτὰ πρῶτα νδ' ἔγγιστα.

**6.** Cod. philos. gr. 37. — Chartaceus, saec. XV/XVI, cm. 31 × 21, ff. 290. — Cf. Nessel, p. 26 sq.; Lambecius, VII, p. 249 (cui est n. 70). — Ad nos pertinent folia 247-290.

F. 247-248. Index capitum ρλε'; ad implendum spatium notae de tempore diei inveniendo et de χρυσογραφίᾳ adiectae sunt.

F. 248v. α'. Περὶ διαθέματος (Τῆς οὐρανίας διαθέσεως — περὶ διαθέματος λέξομεν). Cf. cod. Flor. 8, f. 213, ubi Hephaestioni tribuitur, et cod. Venet. 7, f. 382.

those who have been bound (Concerning all things one must consider, as he says [f. 209] concerning illness, not without grace).

F. 210. On signs of the same zone (There are other testimonies of the power in every configuration).

On the configuration of Saturn, Jupiter, and Mars. On the configurations of Venus and Mercury. — On the configuration of the Moon. On stations. — On bodyguards. — On the selection of the chapter on setting out to war, most necessary by far. F. 212. On the signs of war (When the sign of the beginning — and according to the position of the Moon.

The rest is written by another hand: f. 212v, a note on the eclipse of the sun; f. 213 on house rulers and on whether the embryo is male or female; f. 213, Hermes Trismegistus on meeting a king or sultan.

Again another hand at f. 214, how to find the latitude of cities, how to find the longitude of cities; f. 215v, on the twelve zodiac signs; f. 216v, chronological notes.

5. Cod. philos. gr. 15. Paper, 15th century, cm. 33 × 23, ff. 212. Cf. Nessel, p. 14; Lambecius, VII, 549 (where it is n. 137).

**F. 1.** Rhetorius's exposition and explanation concerning the aforementioned twelve zodiac signs and other various matters from the treasuries of Antiochus. The prooemium is followed by sixteen chapters, the last of which is on reverse analysis [n. 31, Boll in Catal., I, 158]. Then at f. 6 there is the inscription: Explanation of the names in the Apotelesmatica as in Boll's first family, des. f. 6v the diurnal ones below the earth = p. 159, 29 B. Then f. 7 On the uses of the centers and of the succedents and of the cadents as in a p q and cap. 47 inscribed in the same manner as in a p q; at the end there is The End of the works of Rhetorius.

F.7. Table presenting the Months of the Romans (Μήνες Ῥωμαίων) and the Months of the Arabs (Μήνες Ἀρράβων) with two annotations.

**F. 8.** If you wish to know, in any place whatsoever, how many degrees the Sun rises each day [f. 8v] in the queen of cities — approximately 22 degrees and 54 first minutes.

6. Cod. philos. gr. 37. — Paper manuscript, 15th/16th century, 31 × 21 cm, ff. 290. Cf. Nessel, p. 26 sq.; Lambecius, VII, p. 249 (where it is no. 70). · Relevant to us Folios 247–290.

F.247–248. Index of 135 chapters; to fill the space, notes on finding the time of day and on chrysography (χρυσογραφία) have been added. F. 248. 1. On the Configuration (Of the celestial arrangement — we shall speak concerning the configuration). Cf. cod. Flor. 8, f. 213, where it is attributed to Hephaestion, and cod. Venet. 7, f. 382.

β'. Περὶ θεματίου (Θεμάτιον τοίνυν λέγεται — [f. 249v] ἐπὶ τὸ μεσουράνημα). Cf. ibid.

<γ'>. Περὶ δωδεκατημορίου καὶ ὁρίζοντος (Ἕκαστον δὲ ζῴδιον — τὸ δῦνον διαδείκνυται). Cf. ibid.

δ'. Περὶ τοῦ ποῖα τῶν ζωδίων ἀποκεκλήρωται ἕκαστος τῶν πλανήτων (Ἀποκεκλήρωνται δὲ — ὕψωμα δὲ αὐτοῦ ἡ Παρθένος). Cf. cod. Venet., ibid.

ε'. Περὶ τριγώνων πρῶτον (Ἐκ τρίγωνα δὲ οὕτως — ὑδατῶδες καὶ νοτολυβικόν) = cod. Flor. 8, f. 213v, et cod. Venet., ibid.

ς'. Περὶ τῶν ταπεινωμάτων καὶ τῶν ἐναντιωμάτων (Κρόνου ταπείνωμα Κριός etc.). Cf. cod. Venet., ibid.

ζ'. <Περὶ ὁρίων>. Tabula magna, des. f. 250 in verba καὶ κατὰ διάμετρον. Cf. cod. Venet., ibid.

η'. Περὶ τοῦ κατὰ τρίγωνον σχηματισμοῦ (Καὶ κατὰ τρίγωνον μὲν — ἐπὶ τοῖς λοιποῖς ὁμοίως) = cod. Flor. 8, f. 213v, et cod. Venet. 7, f. 382v.

θ'. Περὶ τοῦ κατὰ τετράγωνον σχηματισμοῦ (Κατὰ δὲ τετράγωνον — διὰ μοιρῶν π'). Cf. cod. Flor., f. 214, et cod. Venet., l. c.

F. 250v. ι'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων (Δεξιὰ δὲ λέγουσι τρίγωνα — ὑπὸ τοῦ ἐν Ζυγῷ τετραγώνου. Cf. l. c.

ια'. Περὶ ἀκτινοβολίας (Ἀκτινοβολεῖν δὲ — εἴη ὁ διαμετρῶν) = cod. Flor., f. 214v, et cod. Venet., f. 383.

ιβ'. Περὶ ἀσυνδέτων καὶ ἀποστρόφων (Ἀσύνδετα δὲ — ἀλλήλοις). Cf. l. c.

ιγ'. Περὶ ἀρρενικῶν καὶ θηλυκῶν (Καὶ τὰ μὲν τῶν ζῳδίων — [f. 251] μέχρι τοῦ ὡροσκόπου). Cf. l. c.

ιδ'. Περὶ χρηματιστικῶν τόπων = cod. Flor. et cod. Venet., l. c.

ιε'. Περὶ τοῦ τῆς Σελήνης δωδεκατημορίου (Τὸ ιβ' μόριον — καὶ ἐπὶ τῶν λοιπῶν). Cf. l. c.

ις'. Περὶ συναφῆς καὶ ἀπορροίας (Συναφὴ δὲ καὶ ἀπόρροια — καὶ συνάπτεται αὐτῷ). Cf. cod. Flor., f. 215, et cod. Venet., f. 383v.

ιζ'. Περὶ ἀπορροίας (Ἀπόρροια δὲ γίνεται — ἢ καὶ ἑπτά). Cf. l. c.

ιη'. Περὶ στηριγμοῦ (Στηριγμὸς λέγεται — λεπτῷ ἱστάμενος). Cf. l. c.

F. 251v. ιθ'. Περὶ ἀφέτου [pro ἀφαιρέτου] ἤτοι ἀναποδίζοντος (Ἀφέτης δὲ λέγεται — τὰ προηγούμενα). Cf. l. c.

κ'. Περὶ προσθέτου ἤτοι προποδίζοντος (Προσθέτης δὲ πάλιν — ἐπὶ τὰ ἑπόμενα). Cf. l. c.

κα'. Περὶ ὑπαύγου (Ὑπαυγος δὲ λέγεται — καὶ ἀκτῖνας). Cf. l. c.

κβ'. Περὶ φάσεως (Φάσις δὲ λέγεται — ὅταν ἐπὶ δύσεως). Cf. cod. Venet., l. c.

2. On the Theme (A theme, then, is called [illegible] [f. 249v] upon the the midheaven). Cf. ibid.
3. On the Dodecatemory and the Horizon (Each zodiac sign — the setting sign is indicated). Cf. ibid.
4. On which of the zodiac signs has been assigned to each of the planets (They have been assigned [illegible] and its exaltation is Virgo). Cf. cod. Venet., ibid.
5. On Trigons, First (The trigons are as follows — watery and south-libyan) cod. Flor. 8, f. 213v, and cod. Venet., ibid.
6. On Depressions and Oppositions (The depression of Saturn is Aries etc.). Cf. cod. Venet., ibid.
7. <On the Bounds>. Tabula magna, des. f. 250 in verba καὶ κατὰ διάμετρον. Cf. cod. Venet., ibid.
8. On the Configuration according to the Trine (Καὶ κατὰ τρίγωνον μὲν — ἐπὶ τοῖς λοιποῖς ὁμοίως) = cod. Flor. 8, f. 213, and cod. Venet. 7. f. 382.
9. On the Configuration according to the Square (Κατὰ δὲ τετρά-γωνον δι[illegible]μοιρῶν π'). Cf. cod. Flor., f. 214, and cod. Venet., l. c.

F. 250. 10. On Right and Left Configurations (Δεξιὰ δὲ λέγουσι τρίγωνα [illegible] ὑπὸ τοῦ ἐν Ζυγῷ τετραγώνου). Cf. l. c.
11. On the Emission of Rays ('Ακτινοβολεῖν δὲ — εἴη ὁ διαμετρών) = cod. Flor., f. 214, and cod. Venet., f. 383.
12. On Disconnected and Averted Aspects ('Ασύνδετα δὲ [illegible] but-λοις). Cf. l. c.
13. On Masculine and Feminine Signs (Καὶ τὰ μὲν τῶν ζωδίων [illegible] [f. 251] μέχρι τοῦ ὡροσκόπου). Cf. l. c.
14. On Chrematistic Places = cod. Flor. and cod. Venet., l. c.
15. On the Dodecatemory of the Moon (Τό ιβ' μόριον — καὶ ἐπὶ τῶν λοιπῶν). Cf. l. c.
16. On Application and Separation (Συναφὴ δὲ καὶ ἀπόρροια [illegible] καὶ συνάπτεται αὐτῷ). Cf. cod. Flor., f. 215, and cod. Venet., f. 383v.
17. On Aporrhoia ("Aporrhoia occurs — or even seven"). Cf. l. c.
18. On Stērigmos ("Stērigmos is called — starting in the thin [part]"). Cf. l. c.

F. 251. 19. On the Aphetos [for Aphairetos] or Retrograde Planet (Aphetēs is called — the preceding). Cf. l. c.
20. On the additional or prograde (The additional again — toward the following). Cf. l. c.
21. On being under the rays (Being under the rays is called — and rays). Cf. l. c.
22. On phase (Phase is called when at setting). Cf. cod. Venet., l. c.

κγ'. Περὶ ἡμερινῶν ἀστέρων (Ἡμερινοὺς δὲ λέγουσιν — οἷς ἂν συσχηματισθείη). Cf. l. c.
κδ'. Περὶ ἀναβιβάζοντος καὶ καταβιβάζοντος (Εἰσὶ δὲ δύο τόποι — ὁ δὲ καταβιβάζων ☊). Cf. l. c.
κε'. Περὶ οἰκοδεσποτίας = cod. Flor., f. 215; cod. Venet., f. 384.
κς'. Περὶ ἀέρων καὶ ἐπισημασιῶν (Περὶ δὲ ἀέρων — [f. 252] τὴν τοῦ ἀέρος κατάστασιν). Cf. ibid., cap. κς'.
κζ'. Περὶ ἐξάλματος (Ἔξαλμα τοίνυν — τὴν γένεσιν ἐκείνου). Cf. ibid., cap. κζ'.
Summa etiam in sequentibus cum codice Venet. 7 congruentia, quae ea tantum re turbatur, quod caput λγ' cod. Venet. hic in tredecim capita dividitur; nam post inscriptionem περὶ τῆς τῶν ζωδίων διαιρέσεως sequuntur λδ'. Περὶ Κριοῦ — με'. Περὶ Ἰχθύων et subditur adnotatio : Ἡφαιστίωνος. Ἐπὶ πάσης τοίνυν καταρχῆς — ἑκάστη προγνώσει. Ergo quod in Veneto est λδ', hic est μς'. In capite ξε' [= νγ' cod. Venet.] lacuna relicta est et adnotatur : οὕτως εἶχεν. Cap. ϛα' [= οη' cod. Venet.] est Σχόλια ἐκ τῶν Δημοφίλου. Inter ρς' et ρη' [= ϛγ' et ϛδ' cod. Venet.] inseritur in f. 272. ρζ'. Περὶ τῶν ἀπὸ τῶν ἄστρων σημασιῶν (Ἐπεὶ δὲ καὶ ἀστέρες — χελιδόνες ἐπιφαίνονται [est calendarium tempestatis signa exhibens]). In cap. ρκγ' [= ρι' cod. Venet.] lacuna et in marg. : λείπει ἴσως φύλλα τρία. Post ρκς' [= ριγ' cod. Venet.] sequitur ρκζ'. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός f. 286-288. — ρκη'. Ἐπιστολὴ Πετοσίρεος [= ριδ' cod. Venet.]. Textus desinit in cap. <ρλ'> Ψῆφος διαγνωστική etc. [= ρις' cod. Venet.] f. 290 in verbis ζωὴ σκότος θάνατος. Index praeterea exhibet ρλα'-ρλη' [= ριζ'-ρκα' cod. Venet.]. — Μέθοδος ἀληθὴς καὶ εὔκολος εἰς τὸ γνῶναι τὴν ὥραν τῆς ἡμέρας, quae in Venet. est cap. ρκβ', hic post indicem ad explendum spatium vacuum additur.

7. Cod. philos. gr. 190. — Chartaceus, saec. XV, cm. 22 × 16, ff. 307. — Cf. Nessel, p. 107 sqq.; Lambecius, VII, 511 (cui est n. 129). — Haec fere continet ad nos pertinentia :

F. 64. Περὶ νεφέλης καὶ χαλάζης.
F. 65. Περὶ ἀστραπῆς.
F. 65v. Περὶ τοῦ οὐρανίου σώματος.
F. 70. Tabula τῶν πολευόντον.
F. 70v. Κανόνιον περὶ τῶν πολευόντων καὶ διεπόντων ἀστέρων εἰς εὐσύνοπτον δήλωσιν — [f. 71] τὴν καταρχὴν ποιεῖσθαι.
Περὶ ὡροσκόπου (Τῆς [scr. τὴν] δὲ τῆς Σελήνης — [f. 71v] συμβαίνειν τυγχάνει).

23. On diurnal stars (They call diurnal those which — might [redacted] whichever be configured). Cf. l. c.
24. On the ascending and descending node (There are two places [redacted] and the descending node). Cf. l. c.
25. On house rulership — cod. Flor., f. 215; cod. Venet. f. 384.
26. On weather and meteorological signs (On weather [redacted] [f. 252] the state of the weather. Cf. ibid., cap. 26.
27. On the jump (A jump therefore — the [redacted] nativity of that person). Cf. ibid., cap. 27.

There is also a great agreement in the following with cod. Venet. 7, which is disturbed only by the fact that chapter 33 of cod. Venet. is here divided into thirteen chapters; for after the heading on the division of the zodiac signs there follow 34. On Aries — 45. On Pisces, and a note is appended: Of Hephaestion. Therefore at every inception — in each foreknowledge. Thus what is 34 in the Venetian manuscript is here 46. In chapter 65 [= 53 of cod. Venet.] a lacuna is left and noted: thus it stood. Chapter 61 [= 51 of cod. Venet.] is: Scholia from the works of Democrilus. Between chapters 96 and 97 [= 3 and 4 of cod. Venet.] there is inserted at f. 272: chapter 107. On the signs from the stars (Since also stars — swallows appear [this is a calendar exhibiting weather signs]). In chapter 123 = 110 of cod. Venet. there is a lacuna and in the margin: perhaps three leaves are missing. After chapter 126 [= 113 of cod. Venet.] follows chapter 127: The book of Claudius Ptolemy, the Karpos, ff. 286–288. Chapter 128. Letter of Petosiris [= 114 of cod. Venet.]. The text ends in chapter 130 Diagnostic calculus etc. [= 116 of cod. Venet. ] f. 290 at the words life darkness death. The index furthermore presents chapters 131–138 [= 117–121 of cod. Venet.]. A true and easy method for knowing the hour of the day, which in the Venetian manuscript is chapter122, is here added after the index to fill an empty space.

**7. Cod. philos. gr. 190.** — Paper, 15th century, cm. 22 × 16, ff. 307. — Cf. Nessel, p. 107 sqq.; Lambecius, VII, 511 (which is n. 129). [redacted] This contains nearly to pertaining to us:

F. 64. On clouds and hail.
F. 65. On lightning.
F. 65'. On the celestial body.
**F. 70.** Table of the τῶν πολευόντον.
F. 70'. A short canon on the ruling and governing stars for easy reference — [f. 71] to make the beginning. On the horoscope (Of the (scr. τήν] but of the Moon it [1. 717] happens to occur).

F. 72. Ἀρχὴ τοῦ ὡρολογίου τῶν ιβ' μηνῶν.
F. 73. Περὶ φλεβοτομίας.
F. 73v. Ἀγαθαὶ ἡμέραι ἃς ἔδειξεν ὁ θεὸς τῷ Ἔσδρα τῷ ἱερεῖ. Cf. cod. 12, f. 119.
F. 74. Ἑτέρα μέθοδος σεληνιακὴ περὶ τῆς Σελήνης προγνώσεων Μελάμπους τοῦ ἀστρολόγου. Editum in *Catal.*, IV, p. 110, cf. supra, p. 34[1].
Περὶ τῶν ζ' πλανήτων (Φασὶν γοῦν οἱ ἀποτελεσματικοὶ — στέγην ταυτότητος) = cod.3, f. 102v. Editum in *Catal.*, IV, p. 114.
F. 75. Περὶ τῶν ἀνακυκλισμῶν etc. = cod. 3, f. 103.
F. 81v. Κανόνιον τῶν δ' ἀνέμων καὶ τῶν κδ' βαθμῶν. Tabula cum adnotationibus.
F. 82. Σελήνη ἐὰν συνοδεύουσα τῷ Κρόνῳ ἐναντία εἰς πᾶν πρᾶγμα — [f. 83] καὶ Σκορπίου καὶ Ὑδροχόου.
Sine titulo. Χρὴ δὲ καὶ τοῦτο παρατηρεῖν ὡς ἐπὶ πάσης καταρχῆς — ὁ Κρόνος ἔχει οἶκον τὸν Αἰγόκερων καὶ τὸν Ὑδροχόον).
Περὶ τῶν ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου (Ὁ Κρόνος ἄρχειν λέγεται — ὑψοῦσθαι λέγονται).
F. 83v. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν ζ' πλανήτων καὶ τῶν συνεργουσῶν αὐτῶν (*sic*) βοτανῶν (Ὁ ζῳδιακὸς κύκλος μεμορφωμένος ἐστίν — [f. 84] ἕδρας πυραικτωμένου ἰᾶται). Ex Ptolem., *Tetrab.*, cf. cod. Neapol. 19, f. 387v.
Ἐπίσκεψις τῶν ζῳδίων ἀκριβὴς Πτολεμαίου.
F. 85v. Ἕτερον σχῆμα σφαιρικὸν Πτολεμαίου decanos illustrans.
F. 85. Τοῦ σοφωτάτου ἰατροῦ κυρίου Γεωργίου τοῦ Χρυσοκόκη ἐξήγησις εἰς τὴν σύνταξιν τῶν Περσῶν ἐκτεθεῖσα πρὸς τὸν αὐτοῦ ἀδελφὸν κυρὸν Ἰωάννην τὸν Χασανίτην (Πάλαι μου καὶ αὐτὸς ὡς οἶσθα — [f. 137v] ἀλλὰ κατ' ἐμὴν εἴρηται δύναμιν). Cf. *Catal.*, IV, cod. Taurin. 2, f. 3.
F. 138 sqq. Varia astronomica, velut f. 141v de annis Persarum, f. 148v de duodecim signis, f. 149v κανόνιον τῶν ἀπλανῶν ἀστέρων ἐκτεθειμένον ἐν ἔτει ,ϛωνδ' ἀπὸ κτίσεως κόσμου, Περσῶν δὲ φιε' [p. Chr. 1345]. Cf. supra, cod. 1, f. 30.

**8**. Cod. philos. gr. 287. — Chartaceus, saec. XV/XVI, cm. 20 × 14, ff. 191. — Cf. Nessel, p, 142; Lambecius, VII, p. 585 (cui est n. 145). — Maxima eius pars, sc. f. 38-178, aut e codice Flor. 7 aut ex eius gemello descripta est.

F. 1-37 Achmetis oneirocriticon. Edidit Rigaltius, Parisiis 1603.
F. 38 [perforatum] incipit in medio enuntiato in descriptione Arietis; est Hephaestionis, cap. I, 1 paullum immutatum, des. [f. 47] ἢ ἀπάγξεται καὶ οὐδὲ ταφῆς ἀξιωθήσεται = p. 67, 17, Engelbr. Cf. cod. Flor. 7, f. 99.
<β'.> Ἐν οἷς τόποις χαίρουσιν οἱ ἀστέρες et deinde pergit

F. 72. Beginning of the horologium of the 12 months.

F. 73. On phlebotomy.

F. 73.' Auspicious days which God showed to Esdras the priest. Cf. cod. 12, f. 119.

F. 74. Another lunar method concerning the lunar prognostications of Melampus the astrologer. Published in Catal., IV, p. 110, cf. above, p. 341.

On the Seven Planets (For the astrologers say — the roof of identity) = cod. 3, f. 102. Published in Catal., IV, p. 114.

F. 75. On the Recurrences etc. = cod. 3, f. 103.

F. 81.' Table of the 4 winds and the 24 degrees. Tabula cum adnotationibus.

F. 82. The Moon, if in conjunction with Saturn, is contrary in every matter — [f. 83] and of Scorpio and Aquarius.

Sine titulo. One must also observe this in every commencement of action — Saturn has as its house Capricorn and Aquarius). On the 7 wandering stars in summary from Antiochus (Saturn is said to rule — they are said to be exalted).

F. 83. On the 12 Zodiac signs and the 7 planets and their cooperating (sic) herbs (The zodiac circle is figured is [f. 84] of a fiery seat, it heals). Ex Ptolem., Tetrab., cf. cod. Neapol. 19, f. 387v.

A precise examination of the zodiac signs by Ptolemy.

F. 85v. Another spherical figure by Ptolemy illustrating the decans. F. 85. Commentary of the most wise physician lord George Chrysokokkes on the composition of the Persians, set forth to his brother lord John the Khasanites (Long ago I myself also, as you know — [f. 137] but it has been stated according to my ability). Cf. Catal., IV, cod. Taurin. 2, f. 3.

F. 138 sqq. Various astronomical matters, such as f. 141v on the years of the Persians, f. 148r on the twelve signs, f. 149 a table of the fixed stars set out in the year 6854 from the creation of the world, and 715 of the Persians [A.D. 1345]. Cf. above, cod. 1, f. 30.

**8. Cod. philos. gr. 287.** Paper manuscript, 15th/16th century, cm. 20 × 14, ff. 191.

Cf. Nessel, p. 142; Lambecius, VII, p. 585 (where it is n. 145). - The greater part of it, namely f. 38-178, was copied either from codex Flor. 7 or from its twin.

F. 1-37 Achmetis oneirocriticon. Edited by Rigaltius, Paris 1603.

F. 38 [perforated] begins in the middle of a sentence in the description of Aries; it is Hephaestion, cap. I, 1 slightly altered, ending [f. 47] ἢ ἀπάγξεται καὶ οὐδὲ ταφῆς ἀξιωθήσεται = p. 67, 17, Engelbr. Cf. cod. Flor. 7, f. 99.

⟨II⟩ Ἐν οἷς τόποις χαίρουσιν οἱ ἀστέρες and then continues

prorsus ut cod. Flor. 7, f. 106 ita tamen, ut hic capita numerentur. Caput ις'. Περὶ οἰκοδεσποτίας τῶν πλανωμένων des. [f. 52ᵛ] in verba τοῦ τόπου τῆς ἐκλείψεως; tum ιζ'. Θεωρηθέντων δὲ οὕτως τῶν εἰς τὴν αἰτίαν — [f. 53ᵛ] διόπερ ἀφείσθωσαν. Tum Περὶ δὲ τῶν ε' πλανωμένων ἐκθησόμεθα — [f. 54] καθ' ἑκάστου ζωδ' καὶ κλίμα. Sequitur κγ' [!]. Περὶ χρόνων ζωῆς (Ἐκτίθησι — [f. 55] φθορὰν τῶν ἐν τῇ δύσει) = cod. Flor., f. 120 et cetera excerpta Hephaestionea eodem fere ordine quo in cod. Flor. κγ' est περὶ γονέων, sed etiam sequentia complectitur, κδ'. Περὶ τύχης ἀξιωμάτων. — λε'. Περὶ χρόνων διαιρέσεως [= cod. Flor., f. 131]. — λς'-λη'. Περὶ τοῦ ἐνιαυτοῦ, περὶ μηνός, περὶ ἡμέρας. — λθ'-μς'. Διαίρεσις τῆς χρονοκρατορίας. — <μζ'.> [f. 96] Πῶς δεῖ σκέπτεσθαι τὰς μεταφοράς = cod. Flor., f. 140.

F. 105. <μη'>. Θεοφίλου περὶ καταρχῶν prorsus ut in cod. Flor. Sed caput νγ'. Περὶ μηνὸς κατὰ τὸν Νεχεψώ, f. 115-116 initium quidem idem habet, desinit autem in verba καὶ βιοθανάτους γίνεσθαι ut cod. Flor., f. 152ᵛ. Caput οε'. Πῶς ἄν τις γνοίη... [= cod. Flor., f. 159] — [f. 130ᵛ] des. in media sententia ἀγαθοποιοῖς· ἢ ἤωτου [?] ὡροσκόπου.

F. 131-168 manus altera, charta diversa.

ριθ'. Περὶ ἀπωλείας πράγματος etc. prorsus ut cod. Flor., f. 179ᵛ, cum quo etiam in sequentibus plane congruit, nisi quod caput ρκζ'. (Ἀνάκρισις ἐκ τῆς τῶν ἀστέρων συγκράσεως [= cod. Flor., f. 186ᵛ]) cum f. 147ᵛ in media sententia desinit excipiturque in f. 148 reliquiis capitis ρλθ'. Ἐάν τις πεπόρνευκεν [= cod. Flor., f. 189ᵛ]. Inter caput Περὶ μετοχῆς et Περὶ δεσποτείας [= cod. Flor., f. 195] extat ρξγ'. Περὶ ἀνταναλύσεως (Ἀντανάλυσις δέ ἐστιν — ὑπάρχωσι μὴ χρηματίζοντες).

F. 169-181 manus tertia, quae ipsa quoque codicem Florentinum vel eius gemellum transcripsit usque ad eius f. 210ᵛ Ἔφοδος τῶν κατὰ μέρος ἐπισημασιῶν, cuius extrema verba in extremo f. 178ᵛ extant.

F. 179 sine titulo. Περὶ ταῦτα δὲ μάλιστα γίνεται ἡ μεγίστη σκέψις, sequitur enumeratio κλήρων plenissima, quae des. f. 180ᵛ κλῆρος δεσποτῶν ἀπὸ Ἑρμοῦ ἐπὶ Ἥλιον καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

F. 181. Ἄλλο (Σελήνη χωρίς τινος ἀστέρος πλανωμένου — ὅσα βαστάζει ἀφαιρεθήσεται).

Ἄλλο (Ἀπὸ ὡροσκόπου ἐπὶ Σελήνην — εὑρεθήσεται ὁ δραπέτης). Deinde spatium vacuum.

F. 182. Περὶ διαφορᾶς λίθων ἐν συντόμῳ (Λημνία σφραγὶς ἐπὶ τῶν

exactly as cod. Flor. 7, f. 106, yet in such a way that here the chapters are numbered. Chapter XVI. Περὶ οἰκοδεσποτίας τῶν πλανωμένων ending [f. 52] in the words τοῦ τόπου τῆς ἐκλείψεως; then XVII. Θεωρηθέντων δὲ οὕτως τῶν εἰς τὴν αἰτίαν [f. 53] διόπερ ἀφείσθωσαν. Then Περὶ δὲ τῶν εἰ πλανωμένων ἐκθησόμεθα [f. 54] καθ᾽ ἑκάστου ζωδ᾽ καὶ κλίμα. There follows XXIII [!]. Περὶ χρόνων ζωῆς (Ἐκτίθησι — [f. 55] φθοράν τῶν ἐν τῇ δύσει cod. Flor., f. 120) and the remaining Hephaestionean excerpts in roughly the same order as in cod. Flor.; XXIII is περὶ γονέων, but also includes what follows: XXIV. Περὶ τύχης ἀξιωμάτων. — XXXV. Περὶ χρόνων διαιρέσεως [= cod. Flor., f. 131]. — XXXVI–XXXVIII. Περὶ τοῦ ἐνιαυτοῦ, περὶ μηνός, περὶ ἡμέρας. — XXXIX–XLVI. Διαίρεσις τῆς χρονοκρατορίας. ⟨XLVII.⟩ [f. 96] Πῶς δεῖ σκέπτεσθαι τὰς

μεταφοράς = cod. Flor., f. 140.

Γ. 105. <μή'>. Theophilus's On Beginnings (περὶ καταρχῶν) exactly as in cod. Flor. But chapter νγ'. On the Month according to Nechepso, f. 115-116, begins in the same way, but ends with the words καὶ βιοθανάτους γίνεσθαι as cod. Flor., f. 152. Chapter οε'. How might one know... [= cod. Flor., f. 159] - [f. 130v] ends in mid-sentence ἀγαθοποιοῖς· ἡ ἤωτου [?] ὡροσκόπου.

F. 131-168 in a second hand, on different paper.

ριθ'. On the Loss of a Matter etc., exactly as cod. Flor., f. 179, with which it also agrees completely in the following sections, except that chapter κζ'. (Inquiry from the Mixture of the Stars [= cod. Flor., f. 186v]) ends at f. 147 in mid-sentence and is followed at f. 148 by the remainder of chapter ρλθ'. If anyone has committed fornication [= cod. Flor., f. 189]. Between the chapter On Participation and On Lordship [= cod. Flor., f. 195] there appears ρξγ'. On Reverse Analysis (Reverse analysis — those who are not active).

F. 169-181 in a third hand, which likewise transcribed the Florentine codex or its twin up to its f. 210 Ἔφοδος τῶν κατὰ μέρος ἐπισημασιών, whose final words appear at the end of f. 178v.

F. 179 without title. Περὶ ταῦτα δὲ μάλιστα γίνεται ἡ μεγίστη σκέψις, followed by a very full enumeration of the lots (κλήρων), which ends at f. 180r κλῆρος δεσποτῶν ἀπὸ Ἑρμοῦ ἐπὶ Ἥλιον καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Γ. 181. Another (The Moon without any wandering star as many bears will be taken away).

Another (From the horoscope to the Moon · the fugitive will be found of her). Then an empty space.

Γ. 182. On the difference of stones in brief (Lemnian seal upon the

κακῶν — [des. f. 191ᵛ in media sententia] Περὶ Μεμφίτου λίθου· λίθος Μεμφίτης ἐν Αἰγύπτῳ· οὗτος εὑρίσκεται κα...). Deest apud de Mély, *Les lapidaires grecs,* 1898.

**9.** Cod. hist. gr. 113. — Chartaceus, saec. XVI, cm. 21 × 15, ff. 175. — Cf. Nessel, p. 158; Kollarii, suppl., p. 550, cod. 87.

Post nonnullas paginas vacuas in f. 153ᵛ manus recentior haec scripsit : Τὰ δόδεκα ζῴδια. Κριῷ Βρετανίαι Γαλατία Γερμανία — Φαζανία Γασαμῶν Γαραμαντική. Ex Ptolem., *Tetrab.*, II, 5.

**10.** Cod. hist. gr. 122. — Chartaceus, saec. XVI, cm. 20,5 × 16, ff. 183. — Cf. Nessel, p. 171; Kollarii, suppl., p. 534, cod. 84. — F. 33-103 per se codicem efficiunt. In marg. sup. f. 33 manus recens scripsit : καὶ Παύλου Ἀλεξανδρέως εἰς τὴν ἀποτελεσματικὴν ἐν συνόψει καὶ Μαϊστόρου Ἀπομάσαρ.

F. 33. Τάδε ἔνεστιν ἐν τῷ βιβλίῳ τοῦ Μαϊροτοῦ [l. τῶν μυστηρίων τοῦ] Ἀπομάσαρ. Index capitum ρνς' pertinens usque ad f. 35ᵛ eadem capita enumerans, quae in cod. Laur. 11 liber primus complectitur. Textus desinit in f. 43ᵛ in capite περὶ κλήρου φακῆς, quod in indice est κα'. Tum folium vacuum.

F. 44. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν. Des. in f. 58 in capite Περὶ τῆς τῶν ιβ' τόπων [*sic*] in verbis κατὰ τὴν τῶν χρόνων πρόβασιν.

F. 58ᵛ. Εἰ ὁμονοήσουσιν ἀλλήλοις οἱ γαμικῶς συναπτόμενοι ("Ορα εἰ ὁ κύριος — μέσος) = cod. Venet. 7, f. 267, cap. υοη'.

Περὶ τοῦ πρότερος [*sic*] αὐτῶν προτελευτήσει ("Ορα τὸν κύριον — [f. 59] χαλεπὰ σημαίνουσιν) = ibid., cap. υοθ'.

Περὶ παλαιᾶς καταθέσεως χρημάτων (Περὶ χρημάτων κεκρυμμένων — [f. 61ᵛ] κινδυνεύει κίνδυνον περὶ ζωῆς).

Περὶ μετοικήσεως ἢ [l. εἰ] συμφέρει μετοικῆσαι ἢ οὔ ("Ορα τὸν κύριον τοῦ ὡροσκόπου — δηλωτικὸς ἀστήρ) = ibid., f. 267ᵛ, cap. υπ'.

Εἰ συμφέρει ἀποδημῆσαι ('Εὰν ὁ κύριος τοῦ ὡροσκόπου — [f. 62] ληστὰς καθ' ὁδόν) = ibid., f. 317, cap. χς'.

Περὶ μακρᾶς ἀποδημίας (Περὶ μακρᾶς ἀποδημίας — [f. 64] καὶ ἡ περιουσία αὐτοῦ ἐστι) = ibid., cap. χζ'.

Πότε ἐπανήξει ὁ ἀποδημῶν ('Εὰν ἐρωτηθῆς πότε — [f. 65] ἐκεῖνο κύριον λέγουσιν) = ibid., f. 318ᵛ, cap. χη'.

Περὶ τοῦ εἰδέναι εἰ νοσεῖν ἢ ὑγιαίνειν [*sic*] ὁ ἀποδημῶν ("Ορα τὸν δηλωτικὸν — ἀγαθύνεται) = ibid., f. 319, cap. χθ'.

F. 65ᵛ. Περὶ τοῦ εἰδέναι εἰ ζῇ ἢ ἀπέθανεν ὁ ἀποδημῶν ('Εὰν εὑρεθῇ ὁ δηλωτικός — καὶ καλῶς ἔξειν) = ibid., cap. χι'.

Περὶ δραπετῶν (Τὸν δραπέτην γνωσόμεθα — [f. 67] φανεροῦσιν αὐτόν). Fort. Dorothei, cf. cod. Venet. 6, f. 152ᵛ, cap. λε'.

evils des. f. 191v in the middle of a sentence] On the Memphite stone: the Memphite stone is in Egypt; it is found ka...). Absent in de Mély, Les lapidaires grecs, 1898.

9. Cod. hist. gr. 113. — Paper, 16th century, cm. 21 × 15, ff. 175. — Cf. Nessel, p. 158; Kollarii, suppl., p. 550, cod. 87.

After several blank pages, on f. 153 a more recent hand wrote this: The twelve signs of the zodiac. For Aries: Britain, Galatia, Germany, Phasania, Gasamon, Garamantia. From Ptolem., Tetrab., II, 5.

10. Cod. hist. gr. 122. Paper, 16th century, cm. 20.5 × 16, ff. 183. — Cf. Nessel, p. 171; Kollarii, suppl., p. 534, cod. 84. F. 35-103 constitute a codex by themselves. In the upper margin of f. 33 a recent hand wrote: and of Paul of Alexandria on astrological effects in summary and of Master Albumasar.

F. 33. The following are contained in the book of Mayrotes [I. of the mysteries of] Apomasar. Index of 156 chapters extending to f. 35, enumerating the same chapters which the first book in cod. Laur. 11 comprises. The text ends at f. 43 in the chapter on the Lot of Lentils (περὶ κλήρου φακής), which is the 21st in the index. Then a blank folio. F. 44. Introduction to Astrology (εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν) by Paulus of Alexandria. Ends at f. 58 in the chapter On the Twelve Places [sic] (Περὶ τῆς τῶν ιβ' τόπων) in the words κατὰ τὴν τῶν χρόνων πρόβασιν.

F. 58. Whether those joined in marriage will be in harmony with each other ("Look whether the lord – middle) middle) = cod. Venet. 7, f. 267, cap. υοη'.

On which of them will die first ("Look at the lord — [f. 59] they signify hardships) = ibid., cap. υοθ'. On the old deposit of money (On hidden money – [f. 61] he is in danger of a danger to his life)

On relocation of [f. whether] it is advantageous to relocate or not ("Look at the lord of the horoscope – the significator star) = ibid., f. 267, cap. υπ'

Whether it is advantageous to travel abroad (If the lord of the horoscope – [f. 62] robbers on the road) = ibid., f. 317, cap. χς'. On a long journey abroad (On a long journey abroad — [f. 64] and his property is = ibid., cap. χζ'.

When the traveler abroad will return (If you are asked [f. 65] when — they call that lord) = ibid., f. 318, cap. χη'.

On knowing whether the traveler abroad is sick or healthy (Look at the significator — he fares well) = ibid., f. 319, cap. χθ'.

F. 65. On knowing whether the traveler abroad is alive or has died (If the significator is found – and will be well = ibid., cap. χι'.

On fugitives (We shall know the fugitive -- [f. 67] they reveal him). Perhaps Dorotheus, cf. cod. Venet. 6, f. 152v, cap. υε'.

Περὶ δεσμωτῶν (Ὅρα τὴν Σελήνην — [des. f. 69 in media pagina et sententia] ἐὰν ὁ κύριος τοῦ ὡροσκόπου. [In marg.] τόδε [ex ὧδε ut vid.] εὗρον οὕτως) = cod. Venet. 7, f. 319ᵛ, cap. χιαʹ.

F. 70. Ἡ Ἀφροδίτη καὶ ὁ Κρόνος (Ἀναισχυντίαν εἰς τοὺς ἀνθρώπους — συν<ν>εφία ἀστραπή).

Ὅταν βλέπωσιν οἱ ἀστέρες εἰς (l. εἷς?) τὸν ἕτερον εἰς τελείαν φιλίαν. Ζεὺς καὶ Κρόνος (Αἱ κεφαλαὶ πρὸς ἀλλήλους — [f. 70ᵛ] φιλοσόφων περικάλυψις). Cf. cod. Venet. 7, f. 284-291.

Ὅταν βλέπωσιν οἱ ἀστέρες ἀλλήλους κατὰ διάμετρον. Ὁ Ζεὺς καὶ ὁ Κρόνος (Μέσον τῶν βασιλέων — [f. 71] ἀστραπαὶ καὶ βρονταί).

Sine titulo. (Κρόνος κυριεύσας τῶν ὁρίων τῆς συζυγίας — [f. 74] εὔκρατος ὑγιής). Editum ex cod. Taurin. 4, f. 41ᵛ, in *Catal.*, IV, p. 83 ss.

Sine titulo. (Ἡ Σελήνη τοῦ Ἡλίου ἀπορρέουσα καὶ τῷ ἀναβαίνοντι συνοδεύουσα — [f. 74ᵛ] καὶ ζημίαν τῶν ἐμπόρων). Cf. cod. Venet. 6, f. 155ᵛ.

Καθολικὰ παραγγέλματα ἀπὸ Σελήνης καὶ ὡροσκόπου· τοῦτο δὲ κεφάλαιον σημαίνει οἵαν ἕξουσιν ἀρχὴν καὶ τέλος τὰ πράγματα (Ἐὰν ἡ Σελήνη συνάπτῃ — [f. 75] σὺν τοῖς κακοποιοῖς) = cod. Taurin. 4, f. 61ᵛ.

Περὶ γραφῆς πιττακίου ἢ χαρτίου καὶ διδαχῆς παιδός (Ἔστω ὁ ὡροσκόπος — ἔχων ἀνατολικήν). Cf. cod. Venet. 7. f. 199ᵛ, cap. τλγʹ; cod. Taurin. 4, f. 57.

Περὶ ἐλεύσεως ἢ μετάρσεως ἀπὸ οἴκου εἰς οἶκον (Ἔστω ὡροσκόπος ἀγαθοποιός — ἀγαθὴ καὶ ἄλυπος) = ibid., f. 61.

Περὶ γραφῆς εἰ κομισθήσεται (Ὅρα τὸν Ἑρμῆν — ἄφιξιν δηλοῖ) = ibid., f. 60ᵛ.

F. 75ᵛ. Περὶ τοῦ εὑρεῖν ὄνομα οὔτινος βούλει (Στῆσον τὸν ὡροσκόπον — [f. 76] Σελήνη πʹ ρʹ ιʹ) = cod. Mediol. 23, f. 270.

Περὶ τοῦ γνῶναι εἰ ταχέως ἢ βραδέως ἥξει ὁ ἀποδημῶν καὶ πῶς πράξας ἐπανήξει (Σκέπτου τὸν ὡροσκόπον τῆς ἐξόδου — [f. 76ᵛ] ὡς εἶδες ἀκολούθει).

Περὶ τοῦ εἰ γίνεται τὸ ἐνθυμούμενον (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — [f. 77] τότε γενήσεται) = cod. Venet. 7, f. 168ᵛ.

Περὶ ἀρρώστων καὶ ἐναποκλείστων (Ἀπὸ τοῦ ὡροσκόπου — λύσιν ἀμφοτέρων δηλοῖ) = cod. Taurin. 4, f. 59ᵛ.

Περὶ θανάτου αὐτῶν (Εἰ ὁ κύριος τοῦ ὡροσκόπου — φυλακῆς τελευτᾷ).

Πότε συμβῇ τινι καλὸν ἢ πονηρόν (Εἴ τις σε ἐρωτήσῃ — [f. 77ᵛ] τότε γένηται).

On prisoners ("Look at the Moon — [des. f. 69 in the middle of the page and sentence] if the lord of the horoscope. [In the margin] this [from ὧδε as it seems] I found thus) = cod. Venet. 7, f. 319, chap. hey.

F. 70. Venus and Saturn (Shamelessness toward people – clouds, lightning).

When the stars look upon (I. upon?) one another in perfect friendship. Zeus and Saturn (The heads toward one another – (f. 70) covering of philosophers). Cf. cod. Venet. 7, f. 284-291. When the stars look upon one another diametrically. Zeus and Saturn (Between the kings [f. 71] lightnings and thunders).

Sine titulo. (Saturn having mastered the bounds of the conjunction [f. 74] temperate, healthy). Edited from cod. Taurin. 4, f. 417, in Catal., IV, p. 83 ff.

Sine titulo. (The Moon flowing away from the Sun and accompanying the ascendant — [f. 74v] and loss of merchants). Cf. cod. Venet. 6, f. 155.

General precepts from the Moon and the horoscope; and this chapter signifies what beginning and end matters will have (If the Moon conjoins — [f. 75] with the malefics) === cod. Taurin. 4, f. 61°.

On the writing of a note or paper and the instruction of a child (Let the horoscope be – having an eastern position). Cf. cod. Venet. 7. f. 1999, cap. τλγ'; cod. Taurin. 4, f. 57.

On arrival or removal from house to house (Let the horoscope be benefic — good and without grief) – ibid., f. 61. On writing whether it will be delivered (Look to Mercury [redacted] arrival signifies) ibid., f. 60v.

E. 75. On finding the name of whoever you wish (Calculate the ascendant — pon [redacted] [f. 76] Moon 80 100 10) = cod. Mediol. 23, f. 270.

On knowing whether the traveler will return quickly or slowly and how he will fare upon his return (Consider the ascendant of the departure [f. 76v] as you have seen, follow accordingly).

On whether what is contemplated will come to pass (If the lord of the ascendant [f. [redacted] then it will come to pass) = code It comes 7, f. 168v.

On the sick and those confined (From the ascendant — indicates the resolution of both) = cod. Taurin. 4, f. 59.

On their death (If the lord of the ascendant [redacted] guard dies). .

When something good or bad happens to someone (If someone asks you [redacted] [f. 77'] then it happens).

Περὶ τῶν ἀστέρων καὶ ποῖα σχήματα ἀγαθὰ καὶ ποῖα φαῦλα (Δεῖ εἰδέναι ὅτι οἱ ἑπτά — [f. 78] πολλῶν κακῶν).

Περὶ πράξεως (Ὁ περὶ πράξεως λόγος — [f. 79] ἀμυδροτέραν ποιεῖ). Cf. *Catal. Venet.*, p. 190.

Tum spatium vacuum, in marg. ἕως ὧδε εὗρον καὶ τόδε.

F. 80. Περὶ αἱρέσεως τῶν ἑπτὰ πλανητῶν (Ὁ μὲν Ἥλιος — καὶ λόγον).

Περὶ τοῦ τίνες εἰσὶ φίλοι καὶ τίνες ἐχθροί (Ὁ Ἥλιος ἐστὶν ἐχθρός — ἐν τῷ μεσημβρινῷ).

Περὶ ἀπὸ τῆς [scr. τῆς ἀπὸ] τῶν ἀστέρων μορφώσεως (Ὁ Ζεὺς τοὺς εὐοφθάλμους — [f. 80v] ἡ δὲ Σελήνη τὸ πράσινον).

Περὶ πέμψεως ἐπιστολῶν (Πέμπω<ν> ἐπιστολάς — ἀποτεύξῃ τοῦ σκοποῦ). Cf. cod. Venet. 7, f. 391v.

Περὶ φρεάτων ὀρυγῆς καὶ λάκου (Ὀρύσσων λάκκους — τὸ ἔργον) = cod. Venet. 7, f. 180. De hoc cap. et sqq. cf. indicem cod. Venet. 7, cap. ρδ' ss. (*Catal.*, II, p. 69).

F. 81. Περὶ χρόνου ζωῆς καὶ θανάτου ἀπὸ τοῦ βιβλίου τῶν δώδεκα τόπων τοῦ Μασάλα (Εἰ ἐρωτηθῆς περὶ χρόνων ζωῆς — [f. 87] ἐπαινούμενός ἐστι).

Περὶ διαδοχῆς ἐξουσιαστῶν (Ἐὰν ἐρωτηθῆς πότε γίνεται ἡ διαδοχή — [f. 87v] οὐδὲν ἀνύσεις) = cod. Venet. 6, f. 148v.

Περὶ τοῦ πότε ἔνι ἀγαθόν τινι ἢ κακόν (Εἶπεν ὁ Μασάλας — ἡ Ἀφροδίτη ἀνὰ η') = cod. Venet. 6, f. 148v; cod. Neapol. 19, f. 410v.

Εἰ γίνεται τὸ πρᾶγμα ἢ οὔ (<Ἴ>δε τὴν Σελήνην — [f. 88] ἐν τῷ καταβαίνοντι οὔσης) = cod. Venet. 6, f. 149.

Περὶ τῶν πρὸς τοὺς λοιποὺς ἀστέρας συναφῶν τῆς Σελήνης (Ἡ Σελήνη συπάπτου<σα> τῷ Κρόνῳ — [f. 91] ἐν δὲ τῷ καταβαίνοντι κακίστη).

Περὶ ὡριμαίας (Εἰ τύχῃ τὸν ἀφέτην — καὶ ἁλιεύειν).

<Dorothei> Περὶ κατακλίσεως νόσων (Σκεπτόμενος περὶ νοσημάτων — [f. 91v] καὶ θανάτου προοίμιον). Cf. cod. Venet. 6, f. 144.

Περὶ ποίων δεσποτῶν [?] τοῦ σώματος ἔσται ἡ νόσος (Ἐκ τῶν ιβ' ζῳδίων — [f. 92v] γίνεται καὶ ἀναιρεῖ).

F. 93. Περὶ ποίου ἕκαστος τῶν ἀστέρων κυριεύει τῶν θ' μερῶν τοῦ σώματος (Τῶν μὲν ἐντὸς τοῦ ἀνθρώπου — [f. 94] ἡγεμονικῶν γυναικῶν).

Περὶ τῶν ἑπτὰ πλανητῶν τῆς δυνάμεως (Ὁ Κρόνος φύσεώς ἐστι ψυχρᾶς — [f. 94v] κελεύει ἐγκρίνειν).

Περὶ ἀποκλιμάτων (Τῶν κέντρων — ὡροσκοποῦσης).

Ὅσοι παρανατέλλουσι τοῖς προσώποις. Excerptum esse ex Teucro Babylonio suspiceris.

On the stars and which configurations are good and which are bad (One must know that the seven — [f. 78] of many evils).

On action (The discourse on action — [f. 79] makes more obscure). Cf. Catal. Venet., p. 190.

Then an empty space, in the margin: up to here I found this too.

F. 80. On the sect of the seven planets (The Sun and [redacted] discourse).

On who are friends and who are enemies (The Sun is an enemy in the meridian).

On the formation from [scr. the from] the stars (Zeus those with fine eyes — [f. 80v] and the Moon the green).

On the sending of letters (Sending letters — you will fail in your purpose). Cf. cod. Venet. 7, f. 391.

On the digging of wells and cisterns (One who digs cisterns, the [redacted] work) = cod. Venet. 7, f. 180. On this chapter and the following, cf. the index of cod. Venet. 7, cap. pd' ss. (Catal., II, p. 69).

F. 81. On the duration of life and death from the book of the twelve places of Māshāʾallāh (If you are asked about the years of life – [f. 87] he is praised).

On the succession of rulers (If you are asked when the succession occurs – [f. 87'] you will accomplish nothing) = cod. Venet. 6, f. 148.

On when something is good or bad for someone (Māshāʾallāh said – Venus [Greek text preserved] ἀνά η') = cod. Venet. 6, f. 148v; cod. Neapol. 19, f. 410v.

Whether the matter will come to pass or not (Take the Moon – [f. 88] while she is in the descending node) = cod. Venet. 6, f. 149.

On the conjunctions of the Moon with the remaining stars (The Moon conjoining Saturn – [f. 91] but in the descending node it is most malefic).

On the Aphetic Point (If it happens that the Apheta [redacted] and to fish).

<Dorotheus> On the onset of illnesses (Examining diseases – [f. 91v] and a prelude to death). Cf. cod. Venet. 6, f. 144.

On which rulers [?] of the body the illness will belong to (From the twelve Zodiac signs – [f. 92a] it occurs and destroys).

F. 93. On which of the nine parts of the body each of the stars rules (Of the inner parts of man – [f. 94] of ruling women).

On the power of the seven planets (Saturn is of cold nature – [f. 94v] he commands to judge).

On Declining Houses (From the Centers [redacted] of the Ascendant).

Those who rise alongside the faces. You might suspect this is an excerpt from Teucer of Babylon.

F. 95v. Ψῆφος περὶ ζωῆς καὶ θανάτου (Ληπτέον τῆς κατακλίσεως — [f. 95v] τὰ συναχθέντα). Cf. *Catal.*, IV, cod. Mutin. 11, f. 78.
Περὶ γάμου ἤγουν συζεύξεως.
Περὶ τῶν δώδεκα κομητῶν (Ἐὰν Ἰχθύες περὶ τοῦ Ἡλίου — ὁ δέκατος σάλπιγξ).
Ἀριθμὸς σύντομος τῶν μελλόντων (Ἰστέον ὅτι τὸ Μωυσῆς ὄνομα — [f. 96] ἅμα βρωθήσεται).

Exigua notula de climatis Alexandrini anaphoris ad spatium implendum adiecta.

F. 97. Sine titulo. (Τὸ δι' ἀστρονομίας προγνωστικὸν διαιρεῖται εἰς δύο — [f. 99] ὡς ἐπίπαν λαμβανομένου).

F. 99v. Sine titulo. (Ἐπὶ δὲ τοῦ εἰδικοῦ σκοποῦμεν τοὺς κυρίους — [f. 102v] τῶν ἐκλειπτικῶν τόπων πρὸς ὁπότερον τῶν φώτων).

F. 103. Brevis nota : Ὁ δὲ τῆς γενεθλιαλογικῆς θεωρίας — ἄκουσον δὲ καὶ περὶ τῶν τόπων.

**11.** Cod. med. gr. 8. — Chartaceus, saec. XV, cm. 31 × 21, ff. 373. — Cf. Nessel, p. 21; Lambecius, VI, p. 237 (cui est n. 19).

F. 294. Προγνωστικὸν ἠκριβωμένον βιωφελὲς καὶ χρήσιμον ἀντιγραφὲν ἐξ Αἰγυπτιακῆς παλαιᾶς βίβλου. Πετώσιρις Νεχεψῷ τῷ τιμιωτάτῳ βασιλεῖ χαίρειν. Edidit ex hoc codice Riess, *Philol.* suppl., VI, p. 383 sqq. Adnexa est tabula exhibens ὑπέργεια ζωῆς et ὑπόγεια θανάτου.

F. 295. Sex circuli signa duodecim diversis anni temporibus diverse adtribuentes.

**12.** Cod. med. gr. 27. — Chartaceus, saec. XV, cm. 22 × 16, ff. 123. — Cf. Nessel, p. 37; Lambecius, VI, p. 265 (cui est n. 25).

F. 119. Ἔσδρα τοῦ προφήτη περὶ τῶν δώδεκα μηνῶν τὰς ἐπιβαρεῖς ἡμέρας (Μηνὶ Σεπτεβρίῳ γ' — Αὔγουστος δ' καὶ ιε'). Cf. cod. 7, f. 73v.
Περὶ τὰς ἡμέρας τῆς Σελήνης εἰς φλεβοτόμισμα [εἰσεφλεμοτ. cod.] (Εἰς τὰς α' γίνεται κύτρινος — [f. 119v] εἰς τὰς λ' γυρίζει ἡ Σελήνη· φόβον ἔχει τοῦ θανάτου).

**13.** Cod. med. gr. 49. — Membraneus, saec. XV, cm. 17 × 12, ff. 30, per duas columnas scriptus. — Cf. Nessel, p. 54; Lambecius, VI, p. 200 (cui est n. 4).

F. 22. Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός. Des. in f. 30.

**14.** Cod. theol. gr. 244. — Chartaceus, saec. XV, cm. 21 × 14, ff. 329. — Cf. Nessel, p. 340; Lambecius, V, 545 (cui est n. 297).

F. 144. Ἀρχὴ σὺν θεῷ τῶν μηνῶν... τὸν Ἰχθύν. Ἀρχὴ Μάρτιος (Ὁ γεννηθεὶς νεώτερος — [f. 153] ζήσει ἔτη οβ' ἃς λειτουργεῖ τὴν

F. 957. Calculation concerning life and death (One must take from the nativity — [f. 954] the collected results). Cf. Catal., IV, cod. Mutin. 11, f. 78.

On marriage, that is, on conjunction.

On the twelve comets (If Pisces concerning the Sun — the tenth trumpet).

A brief reckoning of things to come (Know that the name Moses — [f. 96] shall be consumed together).

A small note on the anaphorae of the Alexandrian climes, added to fill space.

F. 97. Without title. (The prognostic through astronomy is divided into two [illegible] [f. 99] as generally understood).

F. 99. Without title. (In the specific case we examine the lords — [f. 102v] of the eclipse places in relation to whichever of the luminaries). F. 103. Brief note: But hear the theory of genethlialogy and also [illegible] concerning the places.

11. Cod. with. Article 8. [illegible] Paper, 15th century, cm. 31 × 21, ff. 373. [illegible] Sf. Nessel, p. 21; Lambecius, VI, p. 237 (cui est n. 19). Γ. 294. A precise prognostic, useful for life and practical, copied from an ancient Egyptian book. Petosiris to Nechepso

the most honored king, greetings. Edited from this codex by Riess, Philol. suppl., VI, p. 383 sqq. Appended is a table exhibiting ὑπέργεια Ζωής et ὑπόγεια θανάτου.

F.295. Six circles attributing the twelve signs to different times of the year in different ways.

12. Cod. med. gr. 27. — Paper, 15th century, cm. 22 × 16, ff. 123. — Cf. Nessel, p. 37; Lambecius, VI, p. 265 (where it is no. 25).

F. 119. Esdras the Prophet on the burdensome days of the twelve months (Month of September 3rd – August 4th and 15th). Cf. cod. 7, f. 735.

On the days of the Moon for phlebotomy [εἰσεφλεμοτ. cod.] (On the 1st a yellow bile condition occurs — [f. 119] on the 30th the Moon turns, there is fear of death).

13. Cod. med. gr. 49. [illegible] Parchment, 15th century, cm. 17 × 12, ff. 30, written in two columns. [illegible] Cf. Nessel, p. 54; Lambecius, VI, p. 200 (where it is no. 4).

F. 22. Claudius Ptolemy's book, the Karpos. Ends at f. 30.

14. Cod. theol. gr. 244. Paper, 15th century, cm. 21 × 14, ff. 329. — Cf. Nessel, p. 340; Lambecius, V, 545 (where it is no. 297).

C. 144. Beginning, with God's help, of the months... Pisces. Beginning of March (He who is born younger — [f. 153] shall live 72 years, as he performs the

ἁγίαν παρασκευῆ). Editum ex cod. Neapol. 19, f. 518ᵛ in *Catal.*, IV, p. 158.

F. 155. Βροντολόγιον σὺν θεῷ ἁγίῳ κατὰ τῆς βροντῆς. (Μηνὶ Φεβρουαρίῳ α' καὶ β' — Αἰγόκερως). Ζῴδιον Ταῦρος (Εἰ ἐν Ταύρῳ βροντήσῃ [pergit ordine miro per Scorpium Sagittarium etc.] — [des. f. 158ᵛ] καὶ μάχες καὶ πάσης ἀνδρῶν ἔσονται).

F. 253-259 est Σεληνοδρόμιον.

## CODICES AUSTRIACI CETERI

**15.** Cod. Cracov. bibl. univ. 2363 (A. A. XIII, 20). — Chartaceus, saec. XVI/XVII.

F. 836ᵛ-845ʳ. Tres tractatus. Τὸ πρῶτον εἶδος τοῦ καθολικοῦ (Τὸ προγνωστικὸν δι' ἀστρονομίας...). Τὸ δεύτερον εἶδος τοῦ καθολικοῦ (Τῆς οὖν εἰδικωτέρας...). Τὸ τρίτον εἶδος τοῦ καθολικοῦ (Ἐπίσκεψις τῶν ... πρὸς τὸ πλάτος τῆς Σελήνης).

**16.** Cod. Cracov. bibl. univ. 2526 (F. F. VI, 5). — Chartaceus, saec. XV.

F. 98. Petosiridis philosophi vaticinatio. (Ἐπειδὴ βεβάρηται σοῦ — ἐν τῷ ὑπογείῳ ἀποθνήσκει). Cf. Riess, p. 384.

**17.** Cod. Nikolsburgensis principis Dietrichstein, II, 241. — Chartaceus, saec. XV.

F. 26-32 Hephaestionis fragmentum continet, quod in Engelbrechtii editione est p. 83, 7 - 89, 24 (Ἀποτελέσματα τῶν γινομένων ἐκλείψεων).

ἁγίαν παρασκευή). Edited from cod. Neapol. 19, f. 518 in Catal., IV, p. 158.

F. 155. Brontologion with the holy God concerning thunder. (In the month of February 1st and 2nd — Capricorn). Zodiac sign Taurus (If in Taurus it thunders [continues in a remarkable order through Scorpio, Sagittarius etc.] — [des. f. 158'] and battles and all things of men shall come to pass).

F. 253-259 is Selenodromion.

## OTHER AUSTRIAN CODICES

15. Cod. Cracov. bibl. univ. 2363 (A. A. XIII, 20). — Paper, 16th/17th century.

F. 836-845. Three treatises. The first kind of the universal (The prognostic through astronomy...). The second kind of the universal (Of the more specific kind...). The third kind of the universal (Examination of ... in relation to the latitude of the Moon).

16. Cod. Krakow Bible university 2526 (F. F. VI, 5). [redacted] Paper, 15th century.

F. 98. Vaticination of the philosopher Petosiris. (Since it has been burdened in [redacted] the subterranean region, he dies). Cf. Riess, p. 384.

17. Cod. Nikolsburgensis of Prince Dietrichstein, II, 241. - Paper, 15th century. F. 26-32 contains a fragment of Hephaestion, which in Engelbrecht's edition is p. 83, 7-89, 24 (Effects of the eclipses that occur).

# APPENDIX

# APPENDIX

# EXCERPTA E CODICE 1 (Phil. gr. 108).

## F. 79. Formulae magicae.

Μιχαήλ· εἰ βούλει βοήθειαν ὑπὸ ἄνακτος ἢ κοιράνου ἢ τινῶν τῶν ἐκδήμων γράφε ** ἐν ἀγενήτῳ κεμ' μετὰ ἀνὰ μῖ Σελήνης αὐξ(ούσης) καὶ καλοσχηματιζομένης μετὰ ἰδίου ὀνόματος γεγραμμένου· κρατῶν δὲ ταύτην ἕξεις ὃ βούλει.

5 Εἰ δὲ βούλει ἐν πολέμῳ ἀβλαβὴς εἶναι, νήστευσον ἡμέρας γ'· εἶτα γράψον τὸ σὸν ὄνομα καὶ τοῦ σοῦ πατρὸς καὶ μητρὸς μετὰ τῆς αβ μεθ' αἵματος περιστερᾶς ἀσπίλου λευκῆς καὶ (Μιχαήλ) ἐν χάρτῃ ἀγενήτῳ καὶ φόρει αὐτὸ ὅταν ἀπέρχει ἐν πολέμῳ ἁγνῶς· καὶ οὐ μή σε ἅψηται κακόν.

10 Εἰ δὲ μέλλεις ἀχθῆναί σε εἰς κριτήριον, γράψον τὸ σὸν ὄνομα εἰς χαρτὶ βεβράϊνον μετὰ κιναβάρεως καὶ τοῦ ἐγκαλοῦντός σε καὶ δέσον ταῦτα εἰς τὸν δεξιόν σου ἀρτί(χριον) καὶ νι(κήσεις).

Εἰ δὲ βούλει ἵνα μή σοι ἅψηται ἐχθρός ποτε μήτε ἐναντίον σοι ποιήσαι, γράψον τὸ ὄνομά σου καὶ τῶν γονέων σου καὶ τὸ ὄνομαν

15 τοῦ ἄρχοντος Μιχαὴλ μετὰ καὶ τῆς αβ' εἰς χαρτὶ παρθένον μεθ' αἵματος ἀλέκτορος ἀσπίλου λευκῆς· χῶσον ἐν γῇ εἰς θύραν πόλεως.

Εἰ δὲ βούλει ἐν σταδίῳ ἢ εἰς πραγματείαν ἔχειν πράσσειν πωλεῖν καὶ ἀγοράζειν ὡς βούλει, γράψον τὸ ὄνομά σου καὶ τοῦ συναλλάκτου σου καὶ τὸ ὄνομαν τῆς πραγματείας μεθ' αἵματος δράκοντος καὶ

20 καρμίας καὶ ῥοδοστάγματος καὶ τὴν αβ' ἐν ἀγενήτῳ βοὸς Σελήνης μειούσης· καὶ ἐνειλήσας ἐν κηρῷ χῶσον εἰς ἔμβασιν σταδίου καὶ θαυμάσεις.

Εἰ δὲ βούλει αὐξυνθῆναι τὰ σὰ χρήματα καὶ μὴ μειοῦσθαι, νήστευσον ἡμέρας γ' Σελήνης αὐξούσης· εἶτα γράψον τὸ ὄνομαν τοῦ χρή-

25 ματος εἴτε Ἡλίου ἢ Σελήνης ἢ ὁποῖόν ἐστιν μετὰ ζωμὸν μανδραγόρας μ$^{\chi'}$· εκ (?) ῥοδοστάγματος ἐν δέρμα ἀλώπεκος καὶ τίθει ταύτην (?) ἔνθα εἰσὶν τὰ χρήματα καὶ αὐξυνθήσονται ὁμοίως καὶ τὴν αβ'.

Εἰ δὲ βούλει ἄξαι κέρδη ἐκ ταυλίων ἢ ἑτέρων εἰδῶν Σελήνης ληγούσης, γράφε τὸ σὸν ὄνομα καὶ τὸ ὄνομαν τοῦ εἴδους τῶν ἀβυρ-

2 aliquid abscisum. 6 de aphabeti ad res magicas usu cf. Dieterich *Mus. Rhen.*, LVI, 77; *Catal.*, IV, 146, n. 1. 7 μ$^{\chi'}$ cod. 28 εἰδῶν] ησῶν ut vid. cod.

# EXCERPTS FROM CODEX 1 (PHIL. GR. 108).

F. 79. Magical formulas.

Michael: if you wish to obtain help from a king or ruler or any of those in authority, write ** on ungenerated paper with the moon waxing and in a favorable configuration, with your own name written; and holding this, you shall have what you desire.

5 But if you wish to be unharmed in war, fast for three days; then write your name and that of your father and mother along with the ab with the blood of a spotless white dove and (Michael) on ungenerated paper, and wear it when you go into battle in a state of purity; and no evil shall touch you.

10 But if you are about to be brought before a tribunal, write your name on Hebrew paper with cinnabar and the name of your accuser, and bind these to your right wrist, and you shall prevail.

But if you wish that an enemy never touch you or act against you, write your name and that of your parents and the name of the archangel Michael together with the ab on virgin paper with the blood of a spotless white rooster; bury it in the ground at the gate of a city.

But if you wish to conduct business in the arena or in trade, buying and selling as you please, write your name and that of your trading partner and the name of the merchandise with the blood of a dragon and of carmine and of rosewater, and the ab on ungenerated ox-hide with the moon waning; and wrapping it in wax, bury it at the entrance of the arena, and you will be amazed.

But if you wish your money to increase and not decrease, fast for 3 days while the Moon is waxing; then write the name of the money 25 whether of the Sun or the Moon or whatever it is with juice of mandragora mX'; from (?) rosewater on fox skin and place this (?) where the money is and it will increase, likewise also the ab'.

But if you wish to draw profits from gaming tables or other kinds (of the Moon waning, write your name and the name of the kind of the abyr-

2 something cut off. 6 on the alphabet applied to things. for magical use cf. Dieterich Mus. Rhen., LVI, 77; Catal., IV, 146, n. 1. 7 μX' cod. 28 εἰδῶν] ησῶν as seen in cod.

μάντων μεθ' αἵματος νυκτερίδος ἐν δέρματι γυπὸς καὶ δέσαι ταῦτα εἰς δέρμα ἐλάφου καὶ βάσταζε ὅταν παίζῃς.

Εἰ δὲ βούλει πλεῦσαι ἀκινδύνως, γράφε τὸ σὸν ὄνομα καὶ τῆς πόλεως ἧς μέλλεις ἐκδημεῖν καὶ τῆς πραγματείας καὶ τοῦ πλοίου μετὰ μέλανος εἰς χαρτὶ βαμβύκινον καὶ χῶσον αὐτὸ εἰς ῥίζαν κλήματος· καὶ τότε πορεύου.

## F. 232. μθ'. Πετοσίρεος περὶ συμφώνων τῶν τετραγώνων· θαυμάσιον.

<Υ>πολαμβάνουσι πάντες τὰς τριγώνους πλευρὰς συμφώνους καὶ † διὰ ἡμετέρων καὶ ἀγαθῶν αἰτίας, πεπλάνηνται δέ. αἱ γὰρ τετράγωνοι τὴν μεγίστην ἐνέργειαν ἔχουσιν, ἐάν τε ἀγαθῶν ὦσι δηλωτικαὶ ἐάν τε φαύλων· ἡ δὲ τρίγωνος πολλάκις οὔτε ἀγαθὸν ποιεῖ ἐπηρμένον οὔτε κακόν. πάλιν δὲ τῶν τετραγώνων οἱ δεξιοὶ ἐνεργέστεροι παρὰ τοὺς εὐωνύμους. ἐν δὲ τοῖς διαμέτροις οἱ μὲν κακοποιοί εἰσι χαλεποί, οἱ δὲ ἀγαθοποιοὶ οὐδαμῶς κακοὶ οὔτε αὐτοῖς οὔτε τοῖς φωσὶ διάμετροι. ἐν τούτῳ δὲ τῷ σχήματι Κρόνος καὶ Ἄρης μάλα εἰσὶ κακωτικοί, εἰ δὲ τὸ πράσσειν ἔχοντες ἐστηριγμένοι.

## F. 278. ρλβ'. Τοῦ Ἡφαιστίωνος περὶ θησαυροῦ.

Εἰ ἐρωτηθῆς περὶ τόπου, εἰ ἔστιν ἐκεῖ θησαυρός, ἴδε τὸν κύριον τοῦ ὡροσκόπου· καὶ εἰ ἔστιν ἐπίκεντρος ἡ ὑπάρχουσιν ἐν τοῖς κέντροις ἀγαθοποιοί, ἔστιν ἐκεῖ θησαυρός· εἰ δὲ μή, οὐκ ἔστιν. εἰ δὲ βούλει γνῶναι ποῦ ἐστιν, ἴδε τὸν ἐπικρατήτορα ποῦ ἐστιν ἐν ποίῳ μέρος· ἐν γὰρ ἐκείνῳ τῷ μέρει ἐστὶν ὁ θησαυρός. καὶ εἰ μέν ἐστιν ἐν τῷ ὡροσκόπῳ, ἐστὶν ἐν τῷ ἀνατολικῷ μέρει τοῦ οἴκου· εἰ δὲ ἐν τῷ μεσουρανήματι, ἐν τῷ νοτίῳ· εἰ δὲ ἐν τῷ δυτικῷ, ἐν τῇ δύσει· εἰ δὲ ἐν τῷ ὑπὸ γῆν, ἐν τῷ βορείῳ. καὶ εἰ μὲν ἐν στερεῷ ζῳδίῳ ἐστί, κεχωσμένος ἐστὶν ἐν τῇ γῇ. εἰ δὲ ἐν δισώμῳ, ἐν οἰκίᾳ ὡροφωμένῃ· εἰ δὲ ἐν τροπικῷ, ἐν τοίχῳ. καὶ εἰ μέν ἐστιν ὁ ἐπικρατήτωρ καὶ ὁ διέπων ἀνατολικός, ἐστὶ νεωστὶ κεχωσμένος· εἰ δὲ δυτικός, πάλαι περικεκαλυμμένος· εἰ δὲ βούλει ἀκριβῶς καταλαβεῖν τὸν τόπον, ἔνθα ὁ θησαυρὸς κεῖται, ἀνάγνωθι τὸ κεφάλαιον, ὅπερ ἐξέθετο περὶ τούτου ὁ Ἀπομαξὰρ περὶ τὸ τέλος τοῦ βιβλίου αὐτοῦ· ἐμοὶ γὰρ τοῦτο παρελείφθη ἐκεῖσε παρ' αὐτοῦ σαφηνισθέντος.

1 νυκτερίδας cod. 4 ἧς num extet dubium. 5 βαμπίκινον cod. 10 fors. διαμέτρους· αἰτία cod. 15 fort. del. κακοί. 17 del. δέ; scil. si κύριοι τῶν πράξεων sunt. 22 debebat μέρει aut εἰς ποῖον μέρος. 31 vides Hephaestionea nobis tradi per Arabum rivulos. Cf. cod. Neap. 19, f. 408ᵛ. 32 παρελείφθης cod. 33 debebat σαφηνισθέν.

of diviners with bat's blood on vulture skin and bind these into deer hide and carry them when you play.

But if you wish to sail without danger, write your name and that of the city from which you are about to depart and of the voyage and of the ship with ink on cotton paper and bury it at the root of a vine; and 5 then set out.

## G. 232. 49. Of Petosiris on the consonances of the squares: remarkable.

All assume that the triangular sides are harmonious and † by reason of our own and of good things, but they are mistaken. For the square aspects have the greatest efficacy, whether they indicate good things or bad; but the trine often produces neither an elevated good nor an evil. Again, among the squares, the right-hand ones are more effective than the left-hand ones. In oppositions, the malefics are harsh, but the benefics are in no way harmful either to themselves or to the lights in opposition. In this configuration Saturn and Mars are especially malefic, if they are stationary while in action.

## Γ. 278. ρλβ'. Of Hephaestion, concerning treasure.

If you are asked about a place, whether there is a treasure there, look at the lord of the ascendant; and if it is angular, or if there are benefics in the angles, there is a treasure there; but if not, there is none. If you wish to know where it is, look at the ruler of the chart, in which part it is located; for in that part the treasure lies. And if it is in the ascendant, it is in the eastern part of the house; if in the midheaven, in the southern part; if in the western, in the west; if in the subterranean angle, in the north. And if it is in a fixed sign, it is buried in the ground. If in a bicorporeal sign, in a roofed house; if in a cardinal sign, in a wall. And if the ruler and the governor are oriental, it was recently buried; if occidental, it has long been concealed. If you wish to determine precisely the place where the treasure lies, read the chapter which Apomasar set forth concerning this matter toward the end of his book; for this was passed over by me there, as it had been made clear by him.

1 νυκτερίδας cod. 4 whether it exists is doubtful. 5 βαμπίκινον cod. 10 perhaps διαμέτρους· αἰτία cod. 15 perhaps delete κακοί. 17 delete δέ; that is, if the lords of the activities are. 22 it ought to be μέρει or εἰς ποῖον μέρος. 31 you see that Hephaestionean material is transmitted to us through the channels of the Arabs. Cf. cod. Neap. 19, f. 408. 32 παρελείφθης cod. 33 it ought σαφηνισθέν.

## F. 299. ρξδ'. **Exempla geniturarum ex Palcho** [1].

Ἔτους Διοκλητιανοῦ σδ' μηνὶ Θὼθ ζ' ἡμέρᾳ Κρόνου ὥρᾳ ἡμερινῇ πρώτῃ ἠνέχθησάν τινι γράμματα λυπηρὰ ἔχοντα πάντα παρὰ πρόθεσιν τοῦ δεξαμένου· εὑρέθη δὲ ἡ καταρχὴ οὕτως. Ἥλιος ἐν Παρθένῳ
5 μοίραις ι', Σελήνη Ζυγῷ μοίραις δ', Κρόνος ἐν Τοξότῃ μοίραις ε' νς', Ζεὺς ἐν Ζυγῷ μοίραις ζ' νε', Ἄρης Αἰγοκέρωτι η', Ἀφροδίτη ἐν Λέοντι η', Ἑρμῆς ἐν Παρθένῳ κε', ὡροσκόπος Ζυγῷ 0' μα', μεσουράνημα Καρκίνῳ 0' μα', κλῆρος Τύχης Ζυγῷ κε', ὁ ἀναβαίνων ἐν

1 Vide deteriorem formam eiusdem geniturae in *Catal.*, I, p. 106. 2 D. 5 Sept. anni 488 p. C. 4 οὕτος V. 5 μοίρας V. sc. adduntur λεπτά (minuta), quod cur fiat et cur in Saturno tantum et Iove et ἀναβαίνοντι fiat nescio. 7 hora est in quadragesimo uno minuto primae partis Librae, medium caelum similiter Cancri; id quod ope numeri qui appellatur " zero „ (" Null „) exprimitur. 8 ἀναβιβάζων?

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[1] Codex Parisinus 2419, saec. XV, manu Georgii Midiatae scriptus, easdem genituras fere praebet ff. 131 ss. atque hic codex Vindobonensis, scilicet :

F. 131, λα'. Περὶ σαβάνου ἀπολωλότως (*sic*) καὶ πῶς ἑξῆς εὑρέθη. — F. 132, λδ'. Περὶ καταρχῆς λέοντος μικροῦ ἀποσταλέντος εἰ ἄρα ἡμερωθήσεται. — λε'. Ἑτέρα καταρχὴ ὅτε εἰσῆλθεν Αὐγουστάλιος ἐν Ἀλεξανδρείᾳ, οὗτος καλῶς ἄρξας καὶ εὐθυνείαν (*sic*) ποιήσας καὶ ἄκλοπος ὢν καὶ φιλαλήθεις (*sic*) καὶ μαρτυρηθὴς (*sic*) ὑπὸ τῆς πόλεως ταχέως διεδέχθη μεθ' ὕβρεως καὶ ζημίας ὡς ὁ κλέψας. — F. 132ᵛ, λς'. Ἑτέρα καταρχὴ τοῦ αὐτοῦ πρὸς τὴν γενομένην ἐρώτησιν περί τινος ἐν Σμύρνῃ, περὶ πλοίου προσδοκωμένου ἐλθεῖν ἀπὸ Ἀλεξανδρείας καὶ μὴ ἐλθόντος.

Quattuor codicis Parisini et sex primas codicis Vindobonensis (v. supra p. 14) genituras ad eundem referendas esse auctorem cum ex temporum notis tum ex tota earum forma apparet. Quis autem auctor ille sit, codex Angelicanus 29, f. 105 ss., nos docet, ubi genituras secunda, tertia, quarta libri Parisini, tertia, quarta, quinta, sexta libri Vindobonensis cum aliis eiusdem generis inter Palchi collectanea inveniuntur (quae in *Catal.*, I, p. 100 ss. edita sunt). Cum vero prima et secunda cod. Vindobon., i. e. secunda et tertia Parisini, in Angelicano desint, inde efficitur, quod iam suspicari poteramus, codicem Angelicanum, qui solus nobis Palchi opus tradidit (nam ceteri omnes ab eo pendent), illud haud integrum servasse. Immo tanta in illo est rerum perturbatio ut excerptor byzantinus ex veteris astrologi libro tantum hinc atque illinc capita quibus oblectabatur transcripsisse videatur.

Subiungimus collationem geniturae tertiae codicis Parisini (f. 132) cum *Catal. Flor.*, p. 100. Orthographica negleximus.

Titulum vide supra. 3 οὕτως. 4 μαρτυρηθὴς. 5 ὡς ὁ κλέψας. ἔτους] ἔτι. σβ' omis. 6 ὥρας. τῆς ἡμέρας ὁ Ἥλιος εἰς τοὺς Ἰχθύας κς' ἡ Σελήνη εἰς τὸν ♑ κζ' ac sic deinceps. 7-8 ὁ Ἑρμῆς ἐν ♓ κγ' ἡ Ἀφροδίτη ἐν ♓ ιβ'. 10 κλῆρος Τύχης ἐν. ὅρα] ὥρ(οσ)κ(όπος). ὁρονομοῦντος καὶ ἰδιοθρονοῦντος.

P. 101, 1 τοὺς - πόλεως omis. 2 εὑρήσεις. 3 Ζήτει. 4 εὑρήσει] καὶ. 5 ἐν παισὶν τῶν ἐκλειπτικῶν ἐκπεπτωκότως (*sic*) ὡς. 6 παρεσκεύασεν ὡρ(οσ)κ(οπῶν) Ἄρης Δλτ (δηλονότι?). 7 τροπικοῖς ζῳδίοις καὶ ὀλιγαναφορᾶς. ἐμπεπτωκότες. 8 καὶ omis. 9 πρώτερον ὁ κύρ. τοῦ κλ. τῆς τύχης ἀποκεκληκὸς καὶ Ἄρης τοῦ πολ ἐποίησεν 10 τῆς πόλεως] τοῦ πολ'. 11 αὐτοῦ. F. C.

## F. 299. 164. Examples of horoscopes from Palchus 1.

In the year 204 of Diocletian, in the month of Thoth, on the 7th day, on the day of Saturn, at the first daytime hour, certain distressing letters were brought to someone, containing everything contrary to the recipient's intention; and the inception was found as follows. Sun in Virgo at 10 degrees, Moon in Libra at 4 degrees, Saturn in Sagittarius at 5 degrees 56 minutes, Jupiter in Libra at 7 degrees 55 minutes, Mars in Capricorn at 8 degrees, Venus in Leo at 8 degrees, Mercury in Virgo at 25 degrees, the Ascendant in Libra at 9 degrees 41 minutes, midheaven in Cancer at 0 degrees 41 minutes, Lot of Fortune in Libra at 25 degrees, the ascending node in 1 See the inferior form of the same horoscope in Catal., I, p. 106. 2 D. 5 Sept. of the year 488 A.D. 4 οὗτος V. 5 μοίρας V. i.e. minutes (minuta) are added, the reason for which I do not know, nor why this occurs only in Saturn, Jupiter, and the ascending node. 7 the hour is at the forty-first minute of the first degree of Libra, the midheaven similarly of Cancer; which is expressed by means of the number called "zero" ("Null"). 8 ἀναβιβάζων?

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1 Codex Parisinus 2419, 15th century, written by the hand of Georgios Midiates, provides nearly the same horoscopes at ff. 131 ff. as this Vindobonensis codex, namely:

F. 131, 31. On a lost shroud (sic) and how it was subsequently found. 34. On the F. 132, inception of a small lion that was sent away, as to whether it would be tamed. 35. Another inception when Augustalius entered Alexandria; he governed well and acted with rectitude (sic) and was without theft and truth-loving (sic) and was quickly succeeded with insult and loss as though he were the thief, having been so testified (sic) by the city. F. 139, 36. Another inception of the same, concerning the question that arose about a certain matter in Smyrna, about a ship expected to arrive from Alexandria that did not arrive. That the four horoscopes of the Parisian codex and the first six of the Vindobonensis codex (see above p. 14) are to be attributed to the same author is evident both from the time indications and from their overall form. But who that author is, Codex Angelicanus 29, f. 105 ff., informs us, where the second, third, and fourth horoscopes of the Parisian book, and the third, fourth, fifth, and sixth of the Vindobonensis book, are found together with others of the same kind among the collected works of PALCHUS (which have been published in Catal., I, p. 100 ff.). Since, however, the first and second of the Vindobon. codex, i.e.the second and third of the Parisian, are absent from the Angelicanus, it follows from this — what we could already have suspected — that the Angelicanus codex, which alone has transmitted to us the work of Palchus (for all the others depend on it), did not preserve it complete. Indeed, so great is the disorder of contents in that codex that the Byzantine excerptor appears to have transcribed from the book of the ancient astrologer only those chapters here and there which pleased him.

We append below a collation of the third horoscope of the Parisian codex (f. 132) with Catul. Flor., p. 100. Orthographic matters have been disregarded.

· See the title above. 3 like that. 4 of martyrdom. 5 as the one who stole. ἔτους] ἔτι. sv' omis. 6 o'clock. of the day D' Sun in Pisces and the Moon in Nkz' ac sic deinceps. 7-8 Mercury in L and Aphrodite in X 15. 10 luck of the draw act] time(os)k(place). appointed and self-enthroned.

P. 101, 1 τούς - πόλεως omis. 2 εὑρήσεις. 3 ζήτει. 4 εὑρήσει] καί. 5 ἐν παισὶν τῶν ἐκλειπτικῶν ἐκπεπτωκότως (sic) ὡς. 6 παρεσκεύασεν ὡροσ)κ(οπών) Ἄρης Δλτ (δηλονότι?). 7 τροπικοῖς ζῳδίοις καὶ ὀλιγαναφοράς. - ἐμπεπτωκότες. 8 καὶ omis. 9 πρώτερον ὁ κύρ. τοῦ κλ. τῆς τύχης ἀποκεκλῆκος καὶ Ἄρης τοῦ πολ ἐποίησεν 10 τῆς πόλεως] τοῦ πολ'. 11 αὐτοῦ.

F. G.

Σκορπίῳ β' κδ'. καὶ εὕρομεν τὸν Δία μοιρικῶς ὡρονομοῦντα καὶ τὴν Ἀφροδίτην κυρίαν τουτέστιν τοῦ ὡροσκόπου, τὴν Σελήνην καὶ τὸν Δία καὶ τὸν κλῆρον τῆς Τύχης ἀγαθοδαιμονοῦντας καὶ ἑψαν ἀνατολικὴν καὶ τοῖς ἀριθμοῖς προστεθέντας καὶ δεκατεύουσαν τὴν τριταίαν Σελήνην καὶ τὸ δωδεκατημόριον αὐτοῦ Σκορπίῳ τετυχηκός· καὶ τὸν διέποντα τῆς ὥρας τὸν Δία [ἤτοι] προσθετικῶς ὡρονομοῦντα. εἶπον συναπαχθεὶς διὰ ταῦτα τὰ σχήματα καλὴν ἔχειν φάσιν τὰ γράμματα ἃ δὴ τὸ ἐναντίον περιεῖχον. σκοπήσας γὰρ μετὰ ταῦτα ἀκριβῶς τὴν καταρχὴν εὗρον τὴν μὲν Ἀφροδίτην τὴν οἰκοδεσπότιν τῆς καταρχῆς μηδένα λόγον ἔχουσαν εἰς τὸν ὡροσκόπον· καὶ τὴν Σελήνην καὶ τὸν Δία καὶ τὸν κλῆρον τῆς Τύχης διὰ τὸ μεσεμβολεῖσθαι αὐτοὺς ὑπὸ Ἄρεος, καθώς φησιν ὁ Δωρόθεος. εὗρον δὲ τὸν Ἄρεα καὶ τὸν Κρόνον ἐμπεριέχοντας τὸν Ἑρμῆν καὶ τὸν ὡροσκόπον καὶ τὴν Σελήνην καὶ τὸν Δία, καθὼς διδάσκει ὁ Ἀντίγονος· ἀλλὰ δὴ καὶ τὸ μεσουράνημα διεμέτρει Ἄρης παραιρέτης ὤν. ἀναγκαῖον οὖν ἐστιν ἐπὶ πάσης καταρχῆς ζητεῖν καὶ τὰς μεσεμβολὰς Ἡλίου καὶ τῶν ἀστέρων καὶ τὰς ἐμπεριοχὰς τοῦ ὡροσκόπου καὶ τῆς Σελήνης καὶ τοῦ ἀστέρος τοῦ λόγον ἔχοντος εἰς τὴν οἰκοδεσποτίαν τῆς καταρχῆς· οὐ γὰρ μόνον ὡροσκόπος καὶ ἡ Σελήνη ἐμπεριείχετο ὑπὸ Κρόνου καὶ Ἄρεος, ἀλλὰ καὶ ἡ Ἀφροδίτη τὸν πλείονα λόγον ἔχουσα εἰς τὴν καταρχὴν Ἄρεος· εἰ μὲν γὰρ διεμέτρει τὸν Ζυγὸν καὶ Κρόνος ἐτετραγώνιζε τὴν Παρθένον, εὑρέθησαν ἂν πάντες οἱ ἀστέρες σχεδὸν ἐμπεριεχόμενοι ὑπὸ τῶν δύο κακοποιῶν. τούτου τοῦ σχήματος μέμνηται Ἀντιγόνος ἐν τῇ ἕκτῃ γενέσει τοῦ τρίτου βιβλίου· εἰ δὲ καὶ τὸ κατ' εἶδος ζητεῖς, ὅρα τὸν Ἑρμῆν βλαπτόμενον ὑπὸ Κρόνου καὶ ἐν τῷ ιβ' τόπῳ κείμενον.

## Ἑτέρα καταρχὴ περὶ σαβάνου ἀπολωλότος παιδίσκης.

Ἔτους Διοκλετιανοῦ ρϛε', Θὼθ πρώτῃ ἡμέρᾳ † δευτέρᾳ ὥρᾳ νυκτὸς δ', ὁ Ἥλιος ἐν Παρθένῳ μοίραις ιδ', ἡ Σελήνη Ἰχθύσι θ', Κρόνος Παρθένῳ ια', Ζεὺς Τοξότῃ κς', Ἄρης Ζυγῷ κ', Ἀφροδίτη ἐν Παρ-

2 fort. del. τουτέστιν. 3 haec misere turbata sunt; certe ante ἑψαν excidit τὴν Ἀφροδίτην, ergo scr. προστιθεῖσαν et αὐτῆς Σκορπίῳ : est enim Veneris dodecatemorium in Scorpii parte 14. 5 τετυχηκότως V. 6 ὡρ(οσκόπου) V. προσθετικὸς V. ὁρωνονομούντα V. οἶπον V. 7 ἔχει V. 8 δεῖ V. 9 οἰκοδεσποτίαν V. 10 ἔχουσα V. cum inter Solem et Lunam partes sint XXIV eaeque numerandae sint ab horoscopo, Fortunae sors est in Librae parte XXIV; Mars autem in Sagittarii p. VIII positus radium tetragonum mittit in Librae p. VIII, dirimit igitur (μεσεμβολεῖ) Fortunae sortem a Luna et Iove. 13 Saturni radius tetragonus incidit in Scorpii p. V, Martis trigonus in Librae p. VIII, ἐμπεριέχουσιν horam Mercurium Lunam Iovem (etiam Solem, quem tamen omittit). 15 παραιρέτης i. e. παρ' αἵρεσιν, nam Mars nocte gaudet. 19 εμπεριεῖτο V. 20 ἔχουσαν V. malim καταρχήν· εἰ μὲν γὰρ <Ἄρης>. 26 Cod. Paris. 2419, f. 131ᵛ contulit Cumont, cf. titulum supra p. 63, n. 1. ἀπωτος V. 27 β' V : δη (i. e. τετάρτῃ) P, depravatum ex nota stellae. ὥρᾳ β' τῆς νυκτὸς P. 28 μοίραις omis. P. ἐν Ιχθύσι θ', ὁ Κρόνος ἐν Παρθένῳ ια', ὁ Ζεὺς ἐν Τοξότῃ κς' ac sic deinceps P.

In Scorpio 2° 24'. And we found Jupiter ruling the hour by degree and Venus as lady, that is, of the ascendant, and the Moon and Jupiter and the Lot of Fortune in the house of the Good Daemon, and having an eastern position and added to the numbers, and the Moon in her third day waning, and its dodecatemory having fallen in Scorpio; and the ruler of the hour, Jupiter, ruling the ascendant in an additive manner. I said, being carried away by these configurations, that the letter had a favorable indication, whereas in fact it contained the opposite. For upon examining the inception more carefully afterwards, I found that Venus, the house-ruler of the inception, had no relationship to the ascendant; and that the Moon and Jupiter and the Lot of Fortune, because they were intercepted by Mars, as Dorotheus says. And I found that Mars and Saturn were enclosing Mercury and the ascendant and the Moon and Jupiter, as Antigonus teaches; and moreover Mars, being the destroyer, was in opposition to the Midheaven.It is therefore necessary in every inception to seek out also the interceptions of the Sun and of the stars, and the enclosures of the ascendant and of the Moon and of the star that has a relationship to the rulership of the inception; for not only were the ascendant and the Moon enclosed by Saturn and Mars, but also Venus, which had the greater relationship to the inception, was under Mars; for if Mars had been in opposition to Libra and Saturn had been in square to Virgo, nearly all the stars would have been found enclosed by the two malefics. Antigonus mentions this configuration in the sixth nativity of the third book; and if you seek it also in detail, observe Mercury being harmed by Saturn and lying in the twelfth place.

25

## Another inception concerning a lost shroud of a slave girl.

In the year 365 of Diocletian, on the first day of Thoth + second hour of the fourth night, the Sun in Virgo at degree 14, the Moon in Pisces at 9, Saturn in Virgo at 11, Jupiter in Sagittarius at 26, Mars in Libra at 20, Venus in Vir-

2 perhaps delete τουτέστιν. 3 these are wretchedly confused; certainly before ἔψαν fell out τὴν Ἀφροδίτην, therefore write προστιθεῖσαν and αὐτῆς Σκορπίῳ: for it is Venus's dodecatemorium in Scorpio's part 14. 5 τετυχηκότως V. 6 ὡροσκόπου) V. προσθετικός V. δρωνονομούντα V. οἶπον V. 7 ἔχει V. 8 δεῖ V. 9 οἰκοδεσποτίαν V. 10 ἔχουσα v. since the parts between Sun and Moon are XXIV and these are to be counted from the horoscope, the Lot of Fortune is in Libra's part XXIV; Mars moreover placed in Sagittarius p. VIII casts a tetragonal ray into Libra's p. VIII, therefore he cuts off (μεσεμβολεῖ) the Lot of Fortune from the Moon and Jupiter. 13 Saturn's tetragonal ray falls in Scorpio's p. V, Mars's trine in Libra's p. VIII, ἐμπεριέχουσιν the hour Mercury Moon Jupiter (also theıSun, whom he nevertheless omits). 15 παραιρέτης i.e. παρ' αἵρεσιν, for Mars rejoices by night. 19 ἐμπεριείτο V. 20 ἔχουσαν V. I would prefer καταρχήν ˙ εἰ μὲν γὰρ <Ἄρης>. 26 Cod. Paris. 2419, f. 131' collated by Cumont, cf. title above p. 63, n. 1. ἄπωτος V. 27 β' V: δη (i.e. τετάρτη) P, corrupted from the symbol of the star. ὥρᾳ β' τῆς νυκτός P. 28 μοίραις omit. P. ἐν Ἰχθύσι θ', ὁ Κρόνος ἐν Virgo 11th, Jupiter in Sagittarius 26th, and so on, P.

θένῳ κδ', Ἑρμῆς Λέοντι ιη', ὡροσκόπος Ταύρῳ κη', μεσουράνημα Ὑδροχόῳ <ιδ'>, ἀναβαίνων Κριῷ, κλῆρος Τύχης Σκορπίῳ. ὁ μὲν κλῆρος τῆς Τύχης ἐν τῷ δυτικῷ ἐμπεσὼν ἐσήμαινε τὴν ἐρώτησιν περὶ ἀφανοῦς πράγματος· τὸ δὲ τὰ φῶτα ἐπιθεωρεῖν τὸν ὡροσκόπον καὶ τὸν κύριον αὐτοῦ ἐσήμαινε οἴκοθεν τὸν κλέπτην καὶ οὐκ ἐξώτερον· τὸ δὲ τὴν Σελήνην συνάπτειν ἀπὸ πανσελήνου Κρόνῳ ἑσπερίῳ δυτικῷ ὄντι ἐσήμαινεν τὸν κλέπτην γέροντα. ἐπεὶ οὖν καὶ εἰς οἶκον Ἑρμοῦ ἦν ὁ Κρόνος, ὅτι καὶ γραμματισμένος ἦν ὁ κλέπτης καὶ πανοῦργος καὶ τῇ ὁμιλίᾳ παρεμποδιζόμενος. πάλιν καὶ τὰ ὅρια τῆς Σελήνης ἐδήλουν, ὅτι γυναικεῖόν ἐστι τὸ κλαπέν, ἡ δὲ κυρία τῶν ὁρίων τῆς Σελήνης καὶ τοῦ ὡροσκόπου ταπεινουμένη ἐδήλου καὶ τὴν ἀπολέσασαν ταπεινὴν ἢ δούλην καὶ τὸ ἀπολόμενον παλαιὸν καὶ οἰκτρὸν διὰ τὸ καὶ ἑσπερίαν αὐτὴν φάσιν πεποιηκέναι. τὴν δὲ εὕρεσιν τούτου ἐποίησεν τὰ σχήματα ταῦτα. πρώτη ἡ Σελήνη φερομένη ἐπὶ τὸν οἰκοδέκτορα αὐτῆς καὶ ἐπιβλέπουσα τὸν κύριον τοῦ κλήρου τῆς Τύχης Ἄρεα καὶ τὴν τούτου ὁμοίωσιν· καὶ ὁ Ἥλιος ἀπὸ τριγώνου βλέπων τὸν ὡροσκόπον καὶ κατὰ ἑξάγωνον τὴν Τύχην καὶ κατὰ συμπαρουσίαν τὴν κυρίαν τοῦ ὡροσκόπου καὶ τῆς Σελήνης διαμετρῶν κατὰ πάντα τὰ σχήματα τὴν εὕρεσιν ἐποιήσατο ταχεῖαν· διὰ δὲ τὸ τὴν κυρίαν τοῦ ὡροσκόπου ἐν ἰδίῳ τριγώνῳ τετυχηκέναι καὶ τὸν οἰκοδέκτορα τῆς Σελήνης ἐν ἰδίῳ οἴκῳ ἐν αὐτῷ τῷ οἴκῳ ἐποίησαν γεγενῆσθαι τὴν εὕρεσιν. [ὑπερβοηθεῖ γάρ]

## Περὶ λέοντος μικροῦ εἰ ἡμερωθήσεται[1].

<Ἔτει Διοκλητιανοῦ ρϟθ'>, Ἐπιφὶ δ', ὥρᾳ ἡμερινῇ α', ὁ Ἥλιος ἐν Ζυγῷ ιη', Σελήνη Ὑδροχόῳ ι', Κρόνος Σκορπίῳ ια', Ζεὺς Διδύμοις ιθ',

1 ≙ μ' P. ὡρ(οσ)κ(οπῶν) ὁ Ταῦρος μοι. κη' P. 2 numerum supplevi ex figura appicta. ὁ ἀναβιβάζων ἐν Κριῷ P. 3 ἐσήμανεν ἐν τῷ δυτικῷ ἐμπεσὼν P. 4 Sol videt horam, Luna Venerem horae dominam. 5 ἐσήμανεν P. 6 συνάπτον P V. ἑπερίῳ V. 7 ὄντι omis V. ἐσήμανεν P. ἐστὶν ὁ ♄ P. 8 ὅτι καὶ omis. P. 9 Piscium p. I-XII fines sunt Veneris quae ταπεινοῦται in Virgine. 10 ἐστὶ omis. V. 11 ἀπολέσαντα PV. 12 ἀπολωμένον P. 14 αὐτοῖς P. 15 Luna nunc quidem Martem non videt, at in Cancro posita videbit; quid ὁμοίωσις sit nescio nec ὁμόρησιν latere existimo. 15 τοῦ κλ. τῆς τ. κύριον P. 18 διαμετρῶν κατὰ] διαμετροῦντα V : διαμετρεῖ ταύτα πάντα P. 19 ἐποιήσατο V : δηλοῖ P. 21 ὑπερβ. γὰρ omis. V. 22 Codicem P(arisinum) 2419, f. 132, contulit Cumont. ἡμερωθῆ V. π. καταρχῆς λ. μ. τοῦ ἀποσταλέντος εἰ ἄρα ἡμερωθήσεται P. 23 Ἔτει - ρϟθ' suppl. ex P. d. 28 Iunii a. 483 p. C. ὥρα κ' τῆς ἡμέρας P. 24 Σελήνη τὸν Ὑδροχοον ι'. ὁ Κρόνος ἐν Σκορπίῳ ια' ac sic deinceps P.

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[1] Notus est Λέων ὁ μικρός, filius Zenonis et Areadnes, qui anno 473 regnum adeptus parvulus obiit, sed hic non de homine agitur cui nomen erat Leo, sed de bestia ad ludos circenses vel potius ad oblectamentum consulis (v. 15) qui τὸ θηριοτροφεῖν in deliciis habebat, missa. Talia haud raro apud astrologos occurrunt; v. Manil., IV, 235 (*Quibus in bifero centauri corpore sors est Nascendi concessa, lubet... Exorare tigres, rabiem auferre leoni*), cf. Manil., V, 700; Firmic. Mat., VIII, 17; Friedländer, *Sittengesch.*, II[6], p. 402.

Virgo 24th, Mercury in Leo 18th, Ascendant in Taurus 28th, Midheaven in Aquarius <14th>, ascending node in Aries, Lot of Fortune in Scorpio. The Lot of Fortune falling in the western region signified that the question concerned a hidden matter; the fact that the lights observed the Ascendant and its lord signified that the thief was from within the household and not an outsider; the fact that the Moon was applying from the full moon to Saturn, which was evening and western, signified that the thief was an old man. Since Saturn was also in the house of Mercury, the thief was also literate and cunning and hindered in communication. Again, the bounds of the Moon also indicated that what was stolen was of a feminine nature, and the lady of the bounds of the Moon and of the Ascendant, being in dejection, indicated that the one who lost it was of humble station or a slave, and that what was lost was old and pitiable, because she had also made an evening appearance.The discovery of this was brought about by the following configurations: first, the Moon moving toward her house-ruler and looking upon Mars, the lord of the Lot of Fortune, and his likeness; and the Sun looking at the Ascendant from a trine, and the Fortune from a sextile, and by co-presence the lady of the Ascendant, and diametrically opposite the Moon — by all these configurations he made the discovery swift; and because the lady of the Ascendant had obtained her own trigon and the house-ruler of the Moon was in his own house, in that very house they caused the discovery to take place. [For it greatly assists.]

Concerning a small lion, whether it will be tamed 1.

<Year of Diocletian 169>, Epiphi 4th, at the 1st hour of the day, the Sun in Libra 18°, Moon in Aquarius 10°, Saturn in Scorpio 11°, Jupiter in Gemini 19°, 15 m´ R. the horoscope being Taurus for me, 28° R. 2 I supplied the number from the figure drawn. The ascending node in Aries P. 3 it signified having fallen in the western [sign] P. 4 Sol videt horam, Luna Venerem horae dominam. 5 it signified P. 6 applying PV. periapsis V. 7 being omitted V. it signified P. is the 5 P. 8 that also omitted. P. 9 Piscium p. I-XII fines sunt Veneris quae ταπεινοῦται in Virgine. 10 is omitted. V. 11 having lost PV. 12 having been lost P. 14 to them P. 15 Luna nunc quidem Martem non videt, at in Cancro posita videbit; quid dμolwσng sit nescio nec όμόρησιν latere existimo. 15 of the cl. of the t. lord P. 18 diametrically opposing] diametrically opposing V: it measures all these things diametrically P. 19 made V: indicates P. 21 exceeding for omitted. V. 22 Codex P(arisinus) 2419, f. 132, collated by Cumont. whether it will be tamed in the inception of the sent [lion] whether it will indeed be tamed P. 23 Year — 109' supplemented from P. d. 28 June, year 483 A.D. hour 20 of the day P. 24 Moon in Aquarius 10°. Saturn in Scorpio 11° and so on P.

1 The "small lion" (Λέων ὁ μικρός) is well known as the son of Zeno and Ariadne, who, having attained the throne as a small child in the year 473, died, but here the subject is not a man whose name was Leo, but a beast sent for circus games or rather for the amusement of a consul (v. 15) who took delight in keeping wild animals (τὸ θηριοτροφεῖν). Such things occur not infrequently among astrologers; see Manil., IV, 235 (Quibus in bifero centauri corpore sors est Nascendi concessa, lubet... Exorare tigres, rabiem auferre leoni), cf. Manil., V, 700; Firmic. Mat., VIII, 17; Friedländer, Sittengesch., II², p. 402.

Ἄρης Ζυγῷ ς', Ἀφροδίτη Λέοντι ζ', Ἑρμῆς Καρκίνῳ ιη', ὡροσκόπος Λέοντι β', μεσουράνημα Κριῷ κδ', ἀναβαίνων Αἰγόκερῳ κγ', πανσέληνος Αἰγόκερῳ ια', κλῆρος Τύχης Ὑδροχόῳ κθ'. ὁ μὲν ὡροσκόπος ἐσήμαινε τὴν φύσιν τοῦ ζῳδίου· ἀλλὰ δὴ καὶ τὰ δωδεκατημόρια τοῦ ὡροσκόπου καὶ Ἡλίου καὶ Σελήνης καὶ Ἄρεος εἰς [τὰ] τετράποδα ζῷα ἐμπεπτωκότα ἐδήλουν περὶ τετραπόδων τὴν καταρχήν· ἡ δὲ Ἀφροδίτη ὡρονομοῦσα καὶ Ζεὺς ἀγαθοδαιμονῶν καὶ τὴν συναφὴν τῆς Σελήνης ἐκδεχόμενος ἐδήλουν τὴν ἡμερότητα· μάλιστα ἡ τρίτη τῆς Σελήνης καὶ ἡ ἑβδομαία ἀπὸ Ἀφροδίτης. ταῦτα πάντα ἐδήλου ὡς ἡμερωθήσεται καὶ μετὰ ἀνθρώπων ἀνατραφήσεται· τὸ δὲ τὴν Σελήνην τῷ δυτικῷ τετυχηκέναι καὶ τὸν κλῆρον τῆς Τύχης ἐδήλου, ὅτι καὶ ξενιτεύσει πλοῖ διὰ τὸ κάθυγρον εἶναι τὸ δυτικὸν ζῴδιον· τὸ δὲ τὴν Σελήνην ἀπερρευκέναι τῆς Ἀφροδίτης καὶ τῷ Διὶ συνάπτειν τὰς τύχας συνῆπτε τοῦ τε ἀποστείλαντος καὶ τοῦ ὑποδεξαμένου· ὁ γὰρ ἀποστείλας αὐτὸ πρὸς ὑπατίαν ἦν καὶ ὁ δεξάμενος ὕπατος.

## <Καταρχὴ Λεοντίου στεφθέντος ἐν Ἀντιοχείᾳ>[1].

Ἔτους Διοκλητιανοῦ ** μηνὶ Ἐπιφὶ κδ' † ἡμέρᾳ ἀρχομένῃ ια' Ἥλιος ἐν Καρκίνῳ κγ', Σελήνη Σκορπίῳ ζ', Κρόνος Σκορπίῳ ιε', Ζεὺς Καρκίνῳ ε', Ἄρης Καρκίνῳ κ', Ἀφροδίτη Διδύμοις κς', Ἑρμῆς Λέοντι ιθ', ὡροσκόπος Καρκίνῳ κγ', μεσουράνημα Κριῷ, ἀναβαίνων Αἰγόκερῳ ιδ', σύνοδος Καρκίνῳ, κλῆρος Τύχης Σκορπίῳ ιζ', δαίμων Κριῷ, ὕψωμα Κριῷ. πολὺ ἐφάντασε τοὺς τὴν καταρχὴν δεδωκότας ἡ τοῦ Ἡλίου καὶ τοῦ Ἄρεος καὶ τοῦ Διὸς <καὶ τοῦ> ὡροσκόπου καὶ <τῆς> ἐπαναφορᾶς τοῦ Ἑρμοῦ <συμπαρουσία> καὶ τὸ ἀγαθοτυχεῖν τὴν Σελήνην πρὸς Κρόνον καὶ Δία. ἀλλ' οὐ προσέσχον πρῶτον τὸν πολεύοντα καὶ διέποντα Ἑρμῆν εἰς πάθος ἐμπεπτωκότα· καὶ γὰρ μεγίστην ἀπόστασιν

3 καὶ ὁ μὲν P. 4 ἐσήμανεν P. τὸ ιβ' μόριαν V. 5 ὁ Ἥλιος καὶ ἡ Σελήνη καὶ ὁ Ἄρης V duodecatemorium horae est in Leone, Martis in Sagittario, Solis Lunaeque in Tauro, quae sunt quadrupedia (Maximus ed. Ludw., p. 108, 3). τὰ om. P. 6 ἐμπεπτωκότον V, -κότες P. τραπόδον V. 8 ἐνδεχώμενος P. ἐδήλου V. ἡμερώτηταν καὶ μάλλισθα P. 9 ευδομαία P V, non intelligo. ἔκδηλον P. 11 ἐδήλουν P. 12 καθύγραν V. τὴν Ἀφρ. P. 13 τὸ Διὶ συνάπτον P V. 13-14 τοῦ ἀποσταλέντος P. 14 τω ὑποδ. V : τοῦ δεξαμένου P. αὐτὸν P. 16 Titulum ex Angelicano supplevi, qui aliam formam huius geniturae praebet (cf. *Catal.*, I. p. 107). 17 μὴν V. ἡμέρᾳ] ἑρμούσα V. An <ἡμέρᾳ> Ἑρμοῦ, ὥρᾳ ἀρχομένῃ ια'. 22 ἐφάντασε ' decepit „. τοὺς] τὰς V. 23 ἐπαναφορά V, cf. *Catal.*, I, 107, 10. 24 ἀγαθοτυχὴν V.

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[1] De Leontio qui anno 483, ut videtur, Tarsi coronatus mox Antiochiam intravit, cf. *Catal.*, I, p. 107, n. 1; Ahrens et Krüger, *Die sog. Kirchengesch. des Zacharirs Rhetor*, p. 71, 80, 98, 269. Plura inveniuntur in vita patriarchae Severi, ab eodem Zacharia conscripta, a Spanuth syriace edita (Göttlingen, 1893), cuius gallica versio propediem vulgabitur.

Mars in Libra 6°, Venus in Leo 7°, Mercury in Cancer 18°, horoscope in Leo 2°, midheaven in Aries 24°, ascending node in Capricorn 23°, full moon in Capricorn 11°, Lot of Fortune in Aquarius 29°. The horoscope indicated the nature of the sign; but indeed also the dodecatemoria of the horoscope and of the Sun and Moon and Mars, having fallen into [the] four-footed signs, 5 indicated the inception concerning four-footed animals; and Venus ruling the hour and Jupiter in the house of good fortune receiving the application of the Moon indicated tameness; especially the third of the Moon and the seventh from Venus. All these things indicated that it would be tamed and raised among men; and the fact that the Moon had fallen in the western sign 10 and the Lot of Fortune indicated that it would also travel abroad by sea, owing to the western sign being watery; and the fact that the Moon had separated from Venus and was applying to Jupiter joined together the fortunes both of the one who sent it and of the one who received it; for the one who sent it was of consular rank and the one who received it was a consul. 15.

## «Inception of Leontius who was crowned in Antioch».

Year of Diocletian ** in the month of Epiphi, 24th day, † at the beginning of the 11th hour, Sun in Cancer 23°, Moon in Scorpio 7°, Saturn in Scorpio 15°, Jupiter in Cancer 5°, Mars in Cancer 20°, Venus in Gemini 26°, Mercury in Leo 19°, horoscope in Cancer 23°, midheaven in Aries, ascending node in Capricorn 14°, 20 conjunction in Cancer, Lot of Fortune in Scorpio 17°, Daemon in Aries, exaltation in Aries. The co-presence of the Sun and Mars and Jupiter and the horoscope and the succedent place of Mercury greatly impressed those who drew up the inception, as well as the fact that the Moon had good fortune in relation to Saturn and Jupiter. But they did not first notice that Mercury, who was governing and 25 ruling, had fallen into affliction; for he had made a very great separation

3 and the R. 4 signified I'. the 12th portion V. 5 d' Helios and the Moon and d' Ares V duodecatem orium horae est in Leone, Martis in Sagittario, Solis Lunaeque in Tauro, quae sunt quadrupedia (Maximus ed. Ludw., p. 108, 3). τὰ om. P. 6 ἐμπεπτωκότον V, -κότες P. τραπόδον V. 8 ἐνδεχώμενος P. ἐδήλου Γ. ἡμερώτηταν καὶ μάλλισθα P. 9 ευδομαία P V, non intelligo. ἔκδηλον P. 11 ἐδήλουν P. 12 καθύγραν V. τὴν ᾿Αφρ. P. 13 τὸ Διὶ συνάπτον PV. 13-14 τοῦ ἀποσταλέντος P. 14 τω ὑποδ. V : τοῦ δεξαμένου P. αὐτὸν P. 16 Titulum ex Angelicano supplevi, qui aliam formam huius geniturae praebet (cf. Catal., I. p. 107). 17 μην V. ἡμέρᾳ] ἑρμούσα V. An <ἡμέρᾳ > Ερμού, ὥρᾳ ἀρχομένῃ ια'. 22 ἐφάνασε * decepit .. τοὺς τὰς N. 23 επαναφορά V, cf. Catal., I, 107, 10. 24 ἀγαθοτυχὴν Γ.

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1 Concerning Leontius, who in the year 483, as it appears, was crowned at Tarsus and shortly thereafter entered Antioch, cf. Catal., I, p. 107, n. 1; Ahrens and Krüger, Die sog. Kirchengesch. des Zacharias Rhetor, p. 71, 80, 98, 269. More is found in the life of the patriarch Severus, written by the same Zacharias, edited in Syriac by Spanuth (Göttingen, 1893), of which a French translation will soon be published.

ἀπεῖχε τοῦ Ἡλίου καὶ ὑπὸ Κρόνου μόνου ἐθεωρεῖτο· ὃ καὶ βιαιοθάνατον ἀπετέλει. οὔτε γὰρ ἡ Ἀφροδίτη ἠδύνατο θεραπεῦσαι τὸ πάθος· ἐμεσεμβόλει γὰρ αὐτοὺς ὁ Ἥλιος. καὶ πάλιν ἐσκόπησα τὴν Σελήνην κυρίαν οὖσαν τοῦ Ἡλίου καὶ τοῦ ὡροσκόπου καὶ Διὸς καὶ Ἄρεος καὶ τῆς συνόδου ταπεινουμένην καὶ κακοδαιμονοῦσαν. ἵνα δὲ μηδὲν τούτων τῶν σχημάτων ὑπάρχῃ, οὐκ ἤρκει πρὸς καθαίρεσιν τὸ τὸν Ἥλιον καὶ τὸν ὡροσκόπον καὶ τὸν Δία τετυχηκέναι. πῶς δὲ παρῆλθεν αὐτοὺς καὶ τὸ κεφάλαιον Δωροθέου; ἔνθα λέγει·

δέρκεο δ' Ἠέλιόν τε μέγαν κραιπνήν τε Σελήνην
ἠδ' οἴκων βασιλῆας, ἐν οἷς δύο φῶτα βέβηκεν,
ὡρονόμον δ' ἐπὶ τοῖσι, καὶ αἰθέρος ἀκροτάτοιο
ζῷον ὅτι ψαύει μέσον οὐρανὸν ἀμφιπολεῦον,
καὶ Μήνη τίνα † τούτων ἔχει τόπον ἠδ' ὅτις αὐτῆς
ἔστιν ἄναξ. ἣν δ' οὗτος ἀποκλιμάτεσσιν ἐνείη,
αὐτή τ' <ἐν> κέντροισιν, ἐνὶ πρώτοισι μὲν ἔργον
εὐαντὲς λαμπρόν τε φανήσεται· αὐτὰρ ἔπειτα
ψεύσεται † οἱ ὅμιον, τὸ δέ οἱ τέλος ἐξαπολεῖται.

3 τη V. 5 ταποινουμένη V. 6 τὸ] τε ut vid. V. 7 fuitne <ἐν ταὐτῷ> τέτυχ.? 9 διελιδν V. μέγα κραιπύ τε V. 11 καὶ θέρος ἀκροτάτοις V. 13 τίνα num extet dubium; non quadrat Μήνην, εἰ τοῦτον. τούτου coni. Ludwich (*Progr. Königsb.*, 1899). ἡδότης V. 14 ἀποκλιμάτευσιν V. 15 αὐτὴ τε Angelic. 16 εὖ γ' ἄντε αὐτὰρ ἔπ. V. 17 possis v. g. εὐοδέον. ἐν μεσάτοις coni. Ludwich.

## Imperatoris Hadriani genitura.

F. 301 ex cap. ρξδ', § VII. — Ἡφαιστίωνος ἀπὸ τοῦ τρίτου αὐτοῦ βιβλίου. Σκεπτέον δὲ τὰς γενέσεις οὕτως ὡς ἐκτίθεται καὶ † γέννυσια τὰ ἕκαστα διίξομεν, ὄφρα δαείης.

Φέρε δὴ καὶ ἐνταῦθα προσθῶμεν τὸν τρόπον, καθ' ὃν καὶ ἄλλοι ἐπισκέπτονται τὰς γενέσεις οἱ περὶ Πετόσιριν καὶ Νεχεψὼ καὶ ἐξ αὐτῶν Ἀντίγονος ὁ Νικαεύς[1].

Ἐγένετο, φησίν, τὶς ἔχων τὸν μὲν Ἥλιον Ὑδροχόῳ μοίρᾳ η', τὴν δὲ Σελήνην καὶ τὸν Δία καὶ τὸν ὡροσκόπον τοὺς τρεῖς ἐπὶ τῆς πρώτης

Edidimus ex V(indobon.) et P(aris.) 2417, f. 106, quem contulit Cumont. 2 σκέπτονται V. 3 καὶ γέννυσια - τὰς γενέσεις om. V. an γένεσιν? 4 τόπον P. 5 nempe <καὶ> οἱ περὶ. 6 αὐτῶν τῶν P. ἀντίγων V, post νικαεὺς ὕστερον· περὶ γενεθλίου θαυμάσιον add. V. 7 μὲν om. V. 8 τοὺς τρεῖς om. V.

[1] De Antigono Nicaeno cf. Philologus 1897, p. 125; Riess, Pauly-Wissowa, I, 2442. Hoc themate probatur eum post mortem Hadriani (138 p. C.) scripsisse; a Porphyrio autem laudatur (*Isagog.*, p. 201) unde apparet eum exeunte saeculo II aut ineunte III floruisse. Genitularum memorabilium plures libros collegisse videtur (supra p. 64, 23, ἐν τῇ ἕκτῃ γενέσει τοῦ τρίτου βιβλίου), unde Hephaestio hanc simul cum alia (v. finem) excerpsit.

was distant from the Sun and was observed by Saturn alone; which also brought about a violent death. For neither could Venus heal the affliction; for the Sun was casting its rays upon them. And again I examined the Moon, which was mistress of the Sun and of the horoscope and of Jupiter and Mars and of the conjunction, being in its depression and in an evil condition. But even if none of these configurations were present, it would not have sufficed for the destruction that the Sun, the horoscope, and Jupiter had attained — so how did the key doctrine of Dorotheus also escape them? Where he says:

Behold the great Sun and the swift Moon,
10 and the lords of the houses in which the two luminaries have entered,
and the hour-ruler in addition to these, and what creature of the highest aether
touches the midheaven as it circles,
and what position the Moon holds among these, and who is
her lord; but if he should be in the declining places,
15 while she herself is in the angles, in the first ones the work
will appear favorable and bright; but thereafter
it will fail † alike to him, and its end will be utterly destroyed.

3 th V. 5 afflicted V. 6 to] te ut vid. V. 7 fuitne <ἐν τὐτῷ> τετυχ.n9 διελιδν V. mega kraipy te V. 11 καὶ θερος akrotataios V. 13 tina num extetndubium? non quadrat Month, if this. of this coni. Ludwig (Progr. Königsb.,n1899). ἐδοτος N. 14 apóklimateusin V. 15 αὐτι τε Angelic.16 εὖ c ἔντενατὰρ ἔπ. V. 17 possis v. g. auspicious in the midst of coni. Ludwig.

## The horoscope of Emperor Hadrian.

F. 301 from chapter 164, § VII. — From Hephaestion, from his third book. The nativities are to be examined in the manner as set forth, and † we will go through each nativity in detail, so that you may learn.

Come now, let us also add here the method by which others
5 examine nativities — those of the school of Petosiris and Nechepso, and from among them Antigonus of Nicaea.

There was born, he says, a certain person having the Sun in Aquarius at the 8th degree, and the Moon, Jupiter, and the Ascendant, all three, in the first

Edited from V(indobon.) and Par(is.) 2417, f. 106, collated by Cumont.
2 σκέπτονται V. 3 καὶ γέννυσια - τὰς γενέσεις om. V. an γένεσιν? 4 τόπον P.
5 namely <καὶ> οἱ περί. 6 αὐτῶν τῶν P. ἀντίγων V, after νικαεύς later: περὶ γενεθλίου θαυμάσιον add. V. 7 μέν om. V. 8 τοὺς τρεῖς om. V.

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1 On Antigonus of Nicaea cf. Philologus 1897, p. 125; Riess, Pauly-Wissowa, I, 2442. This horoscope proves that he wrote after the death of Hadrian (138 A.D.); he is praised by Porphyry (Isagog., p. 201), from which it appears that he flourished at the end of the second or the beginning of the third century. He seems to have compiled several books of memorable nativities (above p. 64, 23, ἐν τῇ ἕκτῃ γενέσει του τρίτου βιβλίου), from which Hephaestion excerpted this one 1 together with another (v. Ginem).

μοίρας τοῦ αὐτοῦ ζῳδίου Ὑδροχόου· τὸν δὲ Κρόνον Αἰγόκερῳ μοίρᾳ ις', καὶ τὸν Ἑρμῆν μετ' αὐτοῦ μοίρᾳ ιβ'· τὴν δὲ Ἀφροδίτην Ἰχθύσι μοίρᾳ ιβ' τὸν δὲ Ἄρεα μετ' αὐτῆς μοίρᾳ κβ', τὸ δὲ μεσουράνημα Σκορπίῳ μοίρᾳ κβ'. — Ἐν τῷδε τῷ διαθέματι ὁ οἰκοδεσπότης τῆς Σελήνης Κρόνος ἐν ἰδίῳ οἴκῳ τυχὼν δίδωσιν τὰ τέλεια αὐτοῦ ἔτη ζωῆς νς'· ἐπειδὴ καὶ ἡ 5 Ἀφροδίτη αὐτῷ μαρτυρεῖ, δίδωσι καὶ ἕτερα ἔτη η', ὡς εἶναι τὰ ὅλα ἔτη ξδ'. μετὰ ἔτος ξα' μῆνας ι' φθάνει ἡ μοῖρα τοῦ ὡροσκόπου καὶ ἡ Σελήνη εἰς τὸ τετράγωνον τοῦ Κρόνου, ὅπερ καὶ οὐκ ἀναιρεῖ διὰ τὸ μαρτυρεῖν αὐτῷ τὴν Ἀφροδίτην ἐν τῷ δευτέρῳ. ὁ τοιοῦτος, περὶ οὗ <τὸ> καταγραφὲν θεμάτιον, υἱοθετηθεὶς ὑπό τινος αὐτοκράτορος 10 συγγενοῦς αὐτῷ καὶ αὐτῷ παραμείνας ἔτη β' αὐτοκράτωρ ἐγένετο καὶ αὐτὸς φρόνιμος καὶ πεπαιδευμένος, ὥστε καὶ ἐτιμήθη ναοῖς καὶ τεμένεσι· καὶ γυναικὶ μιᾷ συζευχθεὶς ἀπὸ παρθενίας ἐγένετο ἄτεκνος· καὶ ἀδελφὴν μίαν ἔσχεν· ἐν ἀπονοίᾳ δὲ καὶ στάσει ἐγένετο πρὸς τοὺς ἰδίους. περὶ δὲ ξγ' ἔτος γενόμενος τελευτᾷ ὑδρωπικὸς δυσπνοίᾳ περι- 15 πεσών. — Διὰ τί δὲ ἐν τούτοις ἐγένετο, ἐπεξεργάζεται οὕτως. γέγονε δὴ αὐτοκράτωρ οὗτος διὰ τὰ δύο φῶτα τὰ ὄντα ἐπὶ τοῦ ὡροσκόπου καὶ μάλιστα διὰ τὴν Σελήνην οὖσαν τῆς αἱρέσεως καὶ συνάπτουσαν μοιρικῶς τῷ τε ὡροσκόπῳ καὶ τῷ Διὶ μέλλοντι καὶ αὐτῷ ἑῷαν φάσιν ποιήσασθαι μετὰ ἡμέρας ζ'. καὶ αὐτῶν τῶν δορυφορούντων αὐτῇ ἀστέρων 20 οἰκείως εὑρεθέντων, τῆς μὲν Ἀφροδίτης ἐν οἰκείῳ ὑψώματι, τοῦ δὲ Ἄρεως ἐν ἰδίῳ τριγώνῳ καὶ ἰδίαις μοίραις τὴν στάσιν ἔχοντος, ἀμφοτέρων ἰδιοτοπούντων καὶ ἐπαναφερομένων τῇ Σελήνῃ· προσέτι δὲ καὶ τοῦ κοσμοκράτορος Ἡλίου δορυφοροῦντος αὐτῇ ἐν ταῖς ἑξῆς αὐτῆς μοίραις καὶ αὐτοῦ δορυφορουμένου παρά τε τοῦ Κρόνου ὄντος ἐν τῷ ἰδίῳ 25 οἴκῳ καὶ Ἑρμοῦ, ἀμφοτέρων ὄντων ἐπὶ ἑῴας ἀνατολῆς. ἐπισημαντέον δὲ ὅτι καὶ ἡ Σελήνη ἔμελλε συνάπτειν λαμπρῷ τινι τῶν ἀπλανῶν ἀστέ-

1 Ὑδροχόου om. V. ις' V, ι' P. 2 τὸν δὲ pro καὶ τὸν P. μετ' αὐτοῦ P, ἐν αὐτῷ V. τὴν δὲ - ιβ' om. V. μετ' αὐτῆς P, Ἰχθύσι V. 3 τὸ δὲ P, καὶ τὸ V. 4 μοίρᾳ κβ' om. V sed in figura adpicta est in parte XXIV. ἐν τῷδε - v. 9 δευτέρῳ om. P. 5 annos LVII ponere debebat. 6 ratiocinatio obscura. 8 τὸ] τὸν V. 9 alter locus sunt Pisces. δευτέρῳ om. P. περὶ - θεμάτιον om. P. 11 συγγενοὺς αὐτὸς P, om. V; de adfinitate quae fuit inter Hadrianum et Traianum cf. v. Rohden, Pauly-Wissowa, I, 497. καὶ αὐτῷ παραμείνας ἔτη β' V: περὶ μοίρας β' ἔτος ὁμοίως P; numerus corruptus vid., fort. κ' (98-117 p. C. n.). 12 αὐτὸς om. P. πεπ. καὶ ὡς θεὸς ἐτιμήθην P. 13 ἐγίνετο P. 14 soror erat Domitia Paulina. 15 ἔτη γινόμενος P; de morbo et annis eadem Dio LXIX c. 20-23. 15-16 ὑδρωπικῇ δυσπνία πεσών P. 17 τὰ ὄντα om. V, τῇ ὥρα P. 18 οὖσαν σελήνην P. τῇ τε ὥρα P. 19 αὐτὸν P. 20 ἑπτὰ ἡμέρας P. ἐ αὐτῶν V: αὐτῶν P. ἀστέρες V. Lunae satellites sunt stellae sequentes, Solis praecedentes; cf. Bouché-Leclerq, 253. 21 ἰδίῳ ὑ. ὑπαρχούσης P. 22 ἐν ἰδίαις P. 23 ἰδιοτροπούντων P; et Venus et Mars in suis constituti sunt finibus. τῇ ☾ P: τῷ δευτέρῳ V : προσέτι καὶ ὁ κοσμοκράτωρ ἥλιος δορυφορῶν (?) αὐτ(ῇ) ὢν ἐν P. 25 αὐτὸς δορυφορούμενος P. 27 ἡ ☾ P: ὁ ♄ V. λαμπρῶς V. ἀστέρων om. P. stellae lucidae sunt in dextro Aquarii pede et in umeris.

degrees of the same sign Aquarius; Saturn in Capricorn at degree 16, and Mercury with him at degree 12; Venus in Pisces at degree 12, Mars with her at degree 22, and the Midheaven in Scorpio at degree 22. — In this configuration the lord of the Moon, Saturn, being in his own house, grants his full years of life, 56; since also 5 Venus bears witness to him, he grants another 8 years, so that the total years are 64; after 61 years and 10 months the degree of the Ascendant and the Moon reach the square of Saturn, which nonetheless does not destroy life because Venus bears witness to him in the second. Such a person, concerning whom the aforesaid chart has been drawn up, having been adopted by a certain emperor 10 who was related to him, and having remained with him for 2 years, himself became emperor, and was himself prudent and educated, so that he was also honored with temples and sacred precincts; and having been joined to one wife from her virginity he became childless; and he had one sister; and he fell into recklessness and conflict with his own people. And at about his 63rd year he died of dropsy, having fallen 15 into difficulty breathing. — Why these things befell him, he elaborates as follows.This man became emperor on account of the two luminaries being on the Ascendant, and especially on account of the Moon, which was of the sect and was applying degree by degree to both the Ascendant and to Jupiter, who was himself about to make his morning appearance after 7 days. And the stars that were guarding her 20 were found in their proper places, Venus being in her own exaltation, and Mars having his position in his own triplicity and his own degrees, both of them in their proper places and following upon the Moon; moreover also the world-ruler Sun was guarding her in the degrees immediately following hers, and was himself guarded by both Saturn, who was in his own 25 house, and Mercury, both of them being at their eastern rising. It should be noted that the Moon was also about to apply to one of the brilliant fixed stars

1 Υδροχόου οιπ. V. 15' V, 1' P. 2 τὸν δὲ pro καὶ τὸν P. μετ' αὐτοῦ P, ἐν αὐτῷ v. τὴν δὲ - ιβ' om. V. μετ' αὐτῆς P, Ιχθύσι V. 3 τὸ δὲ P, καὶ τὸ V. 4 μοίρα κβ' om. V but is depicted in the figure in part XXIV. ἐν τῷδε - v. 9 δευτέρῳ om. P. 5 should have placed 57 years. 6 the calculation is obscure. 8 τό] τὸν V. 9 the other place is Pisces. δευτέρω omn. P. περὶ - θεμάτιον om. P. 11 συγγενούς αὐτὸς P, om. V; on the kinship that existed between Hadrian and Trajan cf. v. Rohden, Pauly-Wissowa, I, 497. καὶ αὐτῷ παραμείνας ἔτη β' V: περὶ μοίρας β' ἔτος ὁμοίως P; the number appears corrupt, perhaps x' (98–117 A.D.). 12 αὐτὸς om. P. πεπ. καὶ ὡς θεός ἐτιμήθην P. 13 ἐγίνετο P. 14 his sister was Domitia Paulina. 15 ἔτη γινόμενος P; on the illness and the years the same in Dio LXIX c. 20–23. 15–16 υδρωπική δυσπνία πεσών P. 17 τὰ ὄντα om. V, τὴ ὥρα P. 18 οὖσαν σελήνην P. τῇ τε ὥρα P. 19 αὐτὸν P. 20 ἑπτὰ ἡμέρας P. ἐ αὐτῶν V: αὐτῶν P. ἀστέρες V. The satellites of the Moon are the stars that follow, those of the Sun are the ones that precede; cf. Bouché-Leclercq, 253. 21 ιδίω ύ. ύπαρχούσης P. 22 ἐν ἰδίαις P. 23 ιδιοτροπούντων P; both Venus and Mars are placed in their own terms.τῇ ( P : τῷ δευτέρω V : προσέτι καὶ ὁ κοσμοκράτωρ ἥλιος δορυφορών (?) αὐτῇ) ὢν ἐν P. 25 αὐτὸς δορυφορούμενος P. 27 η ( P: δ b V. λαμπρώς V. ἀστέρων om. P. the bright stars are in the right foot and in the shoulders of Aquarius.

ρων τῷ ἐπὶ τῆς κ' μοίρας· οὐ γὰρ μόνον ἐπὶ τῶν πλανωμένων ἀστέρων τὴν συναφὴν τῆς Σελήνης δεῖ σκοπεῖν, ἀλλὰ καὶ ἐπὶ τῶν ἀπλανῶν. Εὐμεγέθης δὲ καὶ ἀνδρεῖος καὶ εὔχαρις ἐγένετο διὰ τὸ τὰ δύο φῶτα κεκεντρῶσθαι μάλιστα ἐπὶ τοῦ ὡροσκόπου καὶ ἐν ἀνθρωποειδεῖ καὶ
5 ἀρρενικῷ εἶναι ζῳδίῳ· φρόνιμος δὲ καὶ πεπαιδευμένος καὶ βαθὺς ὑπῆρχεν διὰ τὸ τὸν Ἑρμῆν μετὰ τοῦ Κρόνου ἐπὶ ἑῴας φάσεως ἐν τῷ ιβ' ζῳδίῳ τυγχάνειν καὶ δορυφορεῖν τὸν Ἥλιον· καὶ ἐκ νέας ἡλικίας τοιοῦτος ἀπετελέσθη διὰ τὴν φάσιν· ἀεὶ γὰρ αἱ μὲν ἑῷοι ἀνατολαὶ ἐκ νεότητος ποιοῦσιν, αἱ δὲ ἑσπέριοι ἐπὶ προβάσεως δηλοῦσι τὰς πράξεις.
10 δεῖ δὲ σκοπεῖν καὶ τοῦ κατὰ κορυφὴν τόπου τὸν κύριον, εἰ καλῶς κεῖται καὶ ὁρᾷ τὸν τόπον· ἀνατολικὸς γὰρ ὢν ἐπισήμους καὶ ἐμπράκτους καὶ δυσκαταγωνίστους ποιεῖ· καὶ ἑσπέριος δέ, εἰ ᾖ καλῶς κείμενος, ὥσπερ ἐπὶ τοῦ προειρημένου θέματος, ὁ κύριος τοῦ Σκορπίου ὁ Ἄρης ἀκάκωτος ὢν ἐν Ἰχθύσιν τῷ ἰδίῳ τριγώνῳ καὶ ταῖς ἰδίαις μοίραις καὶ ὁρῶν
15 τὸν κατὰ κορυφὴν τόπον. ἐὰν δὲ κακῶς κεῖται ὁ τοῦ κατὰ κορυφὴν τόπου κύριος, τὰ ἐναντία ποιεῖ. ἐὰν δέ ποτε οἱ τῶν ἀχρηματίστων τόπων δεσπόται ἐπὶ τῶν χρηματιστικῶν τόπων τύχωσι, μετριότητα βίου δηλοῦσιν. τὸ δὲ δοξαστικὸν καὶ μεγαλόφρον καὶ δωρητικὸν καὶ ἀνυστικὸν ὁ τοῦ Διὸς παρέσχεν ὢν ἐν τῷ ὡροσκόπῳ καὶ δορυφορῶν
20 τὸν Ἥλιον καὶ ὁμόκεντρος ὢν τῇ Σελήνῃ· ἡ δὲ αἰτία τοῦ πολλοὺς ἀντιδίκους καὶ ἐπιβούλους ἐσχηκέναι ἐγένετο ἐκ τοῦ τὰ δύο φῶτα τὴν δύναμιν παρέχοντα ἐμπεριέχεσθαι ὑπὸ τῶν δύο κακοποιῶν, τοῦ μὲν Κρόνου ὄντος ἐπὶ τῆς ἑῴας ἀνατολῆς καὶ δορυφορίας, τοῦ δὲ Ἄρεος ἐπὶ τῆς ἑσπερίας.
25 Τὸ δὲ περιγενέσθαι τὸ ἔχθος τῶν τοιούτων συνέβαινε μάλιστα διὰ τὸν Ἑρμῆν ἐν Κρόνου οἴκῳ ὄντα μετὰ Κρόνου καὶ ἐν τῷ ιβ' τυγχάνειν ἀμφοτέρους. τὸ δὲ τιμᾶσθαι αὐτὸν καὶ προσκυνεῖσθαι παρὰ πάντων συνέβη διὰ τὸ τὸν τοῦ Διὸς ἀστέρα ἐπίκεντρον ὄντα δορυφορεῖν τὸν Ἥλιον· ὁ γὰρ ἀεὶ οὕτως δορυφορῶν τὸν Ἥλιον καὶ τὴν Σελήνην ποιεῖ
30 ὑπὸ τὴν † ὁμότητα ἢ καὶ κρειττόνων δοξάζεσθαι καὶ δορυφορεῖσθαι καὶ προσκυνεῖσθαι· καὶ τὸ εὐεργετικὸν δὲ ἔσχεν διὰ τὸν Δία οὕτως τυχόντα· τὸ δὲ καὶ πολλοὺς οὕτως εὐεργετεῖν καὶ ὑπὸ πολλῶν, ὡς ἔφην, προσκυνεῖσθαι συνέβη διὰ τὴν τοῦ Ἡλίου καὶ τῆς Σελήνης

1-2 ἐπὶ τῶν - ἀπλανῶν om. P. 3 τὸ om. V. 4 ἐν om. V. 5 φρόνι (*sic*) V[1]. δὲ om. P. 6 τὸν] τὸν τοῦ P. μετὰ ♄ post φάσεως habet P. 9 παρατάσεως V. 10 Medii caeli dominus est Mars. 12 κἂν ἑ. δὲ εἴη P. 13 ὁ Ἄρης V, Ἄρης καὶ P. 16 ποτε τῶν χρηματιστῶν τόπων δεσπ. τύχωσι, μετριότητας V, μεριότητα P. 18 τὸ γὰρ δοξαστικῶν καὶ μεγαλόφρων P. 19 ἀνυστικὸν τοῦ προκειμένου διαθέματος P. 20 τοῦ P, τοὺς V. 21 τὰ iterat P, fort. φῶτα τὰ. 22 περιέχοντα ἐμπ. P. 23 τὸν δὲ ♃ τὸν δὲ ♄ V. 25 In verbis τὸ δὲ πε des. V, adnotatum rubr. γύρισον πρὸς ἄλλον φίλον [pro ἄλλο φύλλον]. περιγενέσθαι τὸ ἔχθος] Antoninus vix a senatu impetrare potuit ne memoria patris adoptivi damnaretur. τὸν τοιούτων cod. 28 τό superscr. cod. 30 an τῶν ὁμοτίμων? 32 τυχόντας cod. 33 συνέβη προσκυνεῖσθαι cod.

of the one at the 20th degree; for it is necessary to observe the conjunction of the Moon not only with respect to the wandering stars, but also with respect to the fixed stars. He was of great stature, brave, and gracious because the two luminaries were centrally positioned especially at the horoscope and were in a human-shaped and masculine sign; and he was prudent, educated, and profound because Mercury together with Saturn was in its morning phase in the 12th sign and served as a bodyguard to the Sun; and from a young age he became such because of the phase; for the eastern risings always produce such qualities from youth, while the western ones indicate actions in the course of advancement. One must also observe the lord of the midheaven, whether it is well placed and aspects the place; for being oriental it makes one distinguished, active, and difficult to overcome; and being occidental too, if it is well placed, as in the aforementioned nativity, the lord of Scorpio, Mars, being unafflicted in Pisces, in its own triplicity and in its own degrees and beholding the midheaven. But if the lord of the midheaven is badly placed, it produces the opposite. And if ever the lords of the inactive places happen to be in the active places, they indicate a moderate life.The quality of glory, magnanimity, generosity, and effectiveness was provided by Jupiter, being in the horoscope and serving as a bodyguard to the Sun and being in the same center as the Moon; and the cause of having had many adversaries and plotters arose from the fact that the two luminaries providing power were enclosed by the two malefics, Saturn being at the eastern rising and at the bodyguard position, and Mars at the western.

25 That the enmity of such persons was overcome came about chiefly because Mercury was in the house of Saturn together with Saturn, and both happened to be in the 12th place. That he was honored and revered by all came about because the star of Jupiter, being angular, attended the Sun as a spear-bearer; for the one who thus continually attends the Sun and Moon as a spear-bearer causes him to be glorified and attended and revered by those of † equal rank or even of superior standing; and his beneficence too he possessed on account of Jupiter's being so situated; and that he benefited many in this way and was revered by many, as I said, came about because of the Sun and Moon

1–2 ἐπὶ τῶν – ἀπλανῶν om. P. 3 το om. V. 4 ν om. V. ϐ φρόνι (sic) V1. δὲ om. P. 6 τὸν] τὸν τοῦ P. μετὰ Ω post φάσεως habet P. 9 παρατάσεως V. 10 Medii caeli dominus est Mars. 12 κἂν ἔ. δὲ εἴη P. 13 ὁ Ἄρης V, Ἄρης καὶ P. 16 ποτε τῶν χρηματιστῶν τόπων δεσπ. τύχωσι, μετριότητας V, μεριότητα P. 18 τὸ γὰρ δοξαστικῶν καὶ μεγαλόφρων P. 19 ἀνυστικὸν τοῦ προκειμένου διαθέματος P. 20 τοῦ P, τοὺς V. 21 τὰ iterat P, fort. φῶτα τα 22 περιέχοντα ἐμπ. P. 23 τὸν δὲ ψ τὸν δὲ % v. 25 In verbis τὸ δὲ πε des. V, adnotatum rubr. Ἀγώνισον πρὸς ἄλλον φίλον [pro ἄλλο φύλλον]. περιγενέσθαι τὸ ἔχθος] Antoninus could scarcely obtain from the senate that the memory of his adoptive father should not be condemned. τὸν τοιούτων cod. 28 το superscr. cod. 30 am τῶν ὁμοτίμων? 32 τυχόντας cod. 33 συνέβη προσκυνεῖσθαι cod.

στάσιν ἐπίκεντρον δορυφορεῖσθαι οἰκείως παρὰ τῶν ε' πλανωμένων· πάντοτε γὰρ Ἥλιος <ἢ> καὶ Σελήνη ἢ καὶ ἀμφότεροι μάλιστα περὶ τὰ πρακτικὰ κέντρα τυχόντες, τούτεστι τὸ ὡροσκοπικὸν ἢ τὸ μεσουράνημα, καὶ κατὰ τρόπον ὑπὸ πάντων τῶν ἀστέρων δορυφορούμενοι ποιοῦσι τοὺς ἐπὶ τοιαύτης καταστάσεως γινομένους βασιλέας παμπόλλων ἐθνῶν κρατοῦντας· Ἑρμῆς δὲ καὶ Κρόνος ἐν τῷ ιβ' τυχόντες ἐπὶ ἑῴας ἀνατολῆς καὶ δορυφοροῦντες τὸν Ἥλιον ποιοῦσι φρόνιμον πεπαιδευμένον καὶ μᾶλλον οὐκ ἀγαθοθελῆ ἀλλὰ δολερόν. τὸν δὲ τοιοῦτον συνέβη μιᾷ γυναικὶ συζευχθῆναι ἀπὸ παρθενίας οὐ διὰ τὴν Ἀφροδίτην ἐνταῦθα, ἀλλὰ διὰ τὴν Σελήνην ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου φερομένην. καθολικῶς δέ σοι νοείσθω ἐπὶ παντὸς θέματος ἐπὰν ἡ Ἀφροδίτη ἐπί τινος κέντρου τύχῃ ἢ ἐπαναφορᾶς, ἡ δὲ Ἀφροδίτη τῇ Σελήνῃ συναφὴν ποιεῖται καὶ ἕτεροι ἀστέρες συμπαρατετεύχωσι τῇ Ἀφροδίτῃ ἢ καὶ ἐπιμαρτυρῶσιν αὐτῇ τοὺς γάμους περιποιεῖ τῶν οὕτως γενομένων· ἐὰν δὲ μόνη ἡ Σελήνη τῇ Ἀφροδίτῃ τὴν συναφὴν ποιεῖται, μονογαμίας ἐστὶ δηλωτική· ἐὰν δὲ καὶ ἡ Σελήνη μήτε τῇ Ἀφροδίτῃ συνάπτει μήτε μήν τινι τῶν συνόντων αὐτῇ ἢ καὶ συμμαρτυρούντων, ἐπὶ φάσιν δὲ φορῆται συνοδικὴν ἢ καὶ πανσεληνιακήν, αὐτὴ δὲ ἡ Ἀφροδίτη σύν τινι ἀστέρι παρῇ, καὶ οὕτως μονογάμους ποιεῖ ὥσπερ ἐπὶ τῆς προκειμένης γενέσεως· καὶ ὁ τῆς μοναδελφίας τρόπος τῶν οὕτω γενομένων κατὰ τὸ ὅμοιον ἐκ τῆς συναφῆς τῆς Σελήνης ἀποδειχθήσεται· εἰ γὰρ Σελήνη μόνῳ τῷ τοῦ Διὸς συνῆψε μέχρι τῆς πρὸς τὸν Ἥλιον φάσεως *** εἰ δὲ καὶ πλείοσι τὴν συναφὴν ἐπεποίητο ἤτοι κατὰ κόλλησιν ἢ καὶ ἐπιμαρτύρησιν, καὶ πλείονας ἂν ἀδελφοὺς εἶχεν· ὅσοι γὰρ ἔχουσιν ἐπὶ γενέσεως τὴν Σελήνην μέχρι τινὸς φάσεως συνάπτουσάν τισιν ἀστράσιν, τοσούτους ἀδελφοὺς ἕξουσιν οἱ οὕτως γενόμενοι. νοείσθω οὖν σοι καὶ τοῦτο ὡς [τὸ] κατὰ τὴν τῆς Σελήνης συναφὴν τῶν μὲν ἀγαθοποιῶν διδόντων ἀδελφοὺς, τῶν δὲ κακοποιῶν παραιρουμένων· καὶ οἱ μὲν ἀγαθοποιοὶ μερισταὶ ἀγαθῶν ἀδελφῶν γίνονται ἐπὶ τῶν κέντρων ἢ καὶ ἐπὶ τῶν ἀναφορῶν φανέντες, ἐπειδὰν τοῖς φωστῆρσι οἰκείως συμπαρατύχωσιν· οἱ κακοποιοὶ δὲ παραιρέτ(αι) γίγνονται ὅταν καὶ αὐτοὶ ἀνοικείως τοῖς φωστῆρσι συμπαρατύχωσιν· ἐπιβλεπτέον δὲ καὶ τὰς τῶν ζῳδίων διαφοράς, ἐπειδήπερ ἐὰν τύχῃ δίσωμα ἢ τροπικὰ ἢ καὶ πολύσπερμα τὰ τὸν ἀδελφικὸν λόγον παρέχοντα πολλαδελφίας γίγνονται αἴτια.

Διὰ τί δὲ οὐχὶ ἄρρενα ἀδελφὸν δέδωκεν ἡ Σελήνη συνάπτουσα τῷ τοῦ Διὸς ἀρρενικῷ ὄντι; διότι ὁ Ἥλιος ὡροσκοπῶν ἐν ἀρρενικῷ ζῳδίῳ καὶ

2 ἢ suppl.; cf. p. 71, v. 13. Ante Σελήνη] Ἥλιος expunctum. 5 βασιλέων cod. 7 φρόνιμον] Inc. f. 102 in codice P transpositum. 12 τὴν Σελήνην cod. 13 ἑτέροι (*sic*) ἀστράσι συνπαρατετευχόσι cod. 14 ἐπιμαρτυροῦσι cod. περιποιεῖ dubium. 18 φάσιν dubium in cod. 19 οὕτος cod. 22 ἡ γὰρ cod. συνῆψαι cod. 23 lacunam signavi. 24 κόλυσιν cod. 26 τούσουτους cod. 27 τὸ del. 32 δὲ corr. : οἱ cod. 34 τὰ τῶν ἀδελφικῶν λόγων cod. 35 πολαδελφίας cod.

the angular position to be suitably attended by the bodyguard of the wandering stars; for whenever the Sun or the Moon, or both, happen to be especially at the active angles, that is, the horoscopos or the midheaven, and are suitably attended as bodyguards by all the stars, they make those born under such a configuration rulers of very many nations; but Mercury and Saturn, when they happen to be in the 12th at the eastern rising and attend the Sun as bodyguards, make the native prudent and learned, yet not so much well-intentioned as deceitful. Such a person happened to be joined to one woman from virginity, not on account of Venus being placed there, but on account of the Moon being carried under the same rays as the Sun.And let it be understood by you universally for every chart: whenever Venus happens to be at some angle or succedent house, and Venus makes a conjunction with the Moon, and other stars are present together with Venus or also bear witness to her, she brings about marriages for those born thus; but if the Moon alone makes the conjunction with Venus, it is indicative of monogamy; and if the Moon neither joins Venus nor indeed any of those accompanying her or bearing witness together with her, but is carried toward a collective or full-moon phase, and Venus herself is present with some star, in this way too she makes those born thus monogamous, just as in the present nativity; and the manner of having but one sibling for those born thus will be demonstrated in like fashion from the conjunction of the Moon; for if the Moon made conjunction only with that of Jupiter up to the phase with the Sun *** but if she had also made conjunction with more stars, either by application or also by testimony, he would have had more siblings; for as many stars as the Moon in a nativity is found conjoining up to some phase, so many siblings will those born thus have.Let this also be understood by you: that according to the conjunction of the Moon, the benefics give siblings while the malefics take them away; and the benefics become distributors of good siblings when they appear at the angles or at the succedent houses, whenever they happen to be present suitably with the luminaries; but the malefics become removers whenever they too happen to be present unsuitably with the luminaries; one must also examine the differences of the signs, since if the signs providing the indication of siblings happen to be bicorporeal or tropical or also prolific, they become causes of having many siblings.

Why then did the Moon not give a male brother, when it was applying to Jupiter, who is masculine? Because the Sun, being on the ascendant in a masculine sign and

2 or suppl.? cf. p. 71, v. 13. Ante Seleni] "Helios expunctum. 5 kings cod.n7 φρονιμον] Inc. f. 102 in codice P transpositum. 12 τὴν Σεληνιν cod. 13 ετε-νροι (sic) Αστρασι synparateteuchosi cod. 14 ἐπιμτιρουσι cod. περιποιεῖνdubium. 18 φασιν dubium in cod. 19 οὗτος cod. ἡ γὰρ cod. 24 cod.

τὴν συναφὴν τῆς Σελήνης ἀποδεχόμενος ὡς ἐπὶ τὸ πλεῖστον ἀρρένων σπαναδελφίας αἴτιος γίνεται. τὸ μὲν οὖν ἄτεκνον τοῦτον γεγενῆσθαι, ἡ τοῦ Ἡλίου περὶ τὸ ὡροσκοποῦν στάσις τοῦτο ἀπετέλεσεν· ἀεὶ γὰρ ὁ Ἥλιος ἐπὶ τῶν ἀναφορῶν χρηματίσας ἀτεκνίας αἴτιος γίνεται. διόπερ δὲ ἐν προσκρούσει γέγονε πρὸς τοὺς συγγενεῖς; διὰ τὴν τοῦ Ἑρμοῦ μετὰ Κρόνου στάσιν. τίς δ' ἡ αἰτία τοῦ τὸν τοιοῦτον υἱοποιηθῆναι; ὁ τοῦ Διὸς ὁμόκεντρος τῇ Σελήνῃ φανεὶς ἐν η' ζῳδίῳ. πόθεν δὲ αὐτῷ αἴτιον ἐγίνετο τοῦ ὕδρωπος καὶ δυσπνοίας καὶ θαν(άτῳ) αὐτὸν κακῷ μεταστῆναι τοῦ βίου; διὰ τῶν κακοποιῶν ἐμπεριεχόντων τὰ δύο φῶτα, πάντων τῶν ἀστέρων ἐν καθυγροῖς ζῳδίοις τὴν στάσιν ἐσχηκότων, τοῦ δυτικοῦ ἐν χερσαίῳ ζῳδίῳ ὑπάρχοντος καὶ ὑπὸ τῶν κακοποιῶν ἀνὰ σχῆμ(α) ἐμπεριεχομένου εἴποιμεν ἂν ὅτι ἐκ τῶνδε τὸ αἴτιον τοῦ ὕδρωπος καὶ τὸ τῆς δυσπνοίας πρόδηλον γενέσθαι· ἀεὶ γὰρ οἱ φθοροποιοὶ ἐμπεριέχοντες τὸν Ἥλιον ἢ καὶ Σελήνην ἢ καὶ ἀμφοτέρους κατὰ τὰ κέντρα κακοθανασίας αἴτιοι γίνονται· οὐ μόνον δὲ δεῖ ταῦτα σκοπεῖν ἀλλὰ καὶ τὴν τριταίαν καὶ ἑβδομαίαν καὶ τεσσαρακοσταίαν ἡμέραν τῆς ἐκτροπῆς, ὥσπερ ἐπὶ τῆς προκειμένης γενέσεως ἐν τῇ τεσσαρακοσταίᾳ ἡμέρᾳ εὑρίσκεται <ἡ> Σελήνη Καρκίνῳ, ὁ δὲ Ἄρης Κριῷ, καὶ συνέβη τοὺς δύο κακοποιοὺς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁρᾶν τὴν Σελήνην, Κρόνον μὲν ἐκ διαμέτρου, Ἄρεα δὲ ἐκ δεξιοῦ τετραγώνου· καὶ τοῦτο οὖν κακοθανασίας αὐτῷ αἴτιον γέγονεν. καὶ οὐ μόνον δεῖ τὴν Σελήνην παρατηρεῖν ἐν ταύταις ταῖς ἡμέραις ἀλλὰ καὶ τοὺς ἄλλους ἀστέρας πῶς κεῖνται ὡς ἐπὶ γενέσεως, πόσους [δ'] ὁ τοιοῦτος πληρώσας ζωτικοὺς χρόνους τελευτήσει. αὕτη γὰρ ἀφέτης γίγνεται ἐπὶ τῆς τοῦ ὡροσκόπου μοίρας εὑρεθεῖσα καὶ ὅσαι μοῖραι τοῦ ἀναφορικοῦ ἐπ' αὐτῆς ἕως τῆς τετραγώνου πλευρᾶς, τούτεστι βόρειοι μοῖραι, τοσαῦτα ἔτη βιώσας τελευτήσει· συνάπτουσα δὲ κακοποιοῖς ἐν ταῖς μεταξὺ μοίραις ἢ καὶ τῷ Ἡλίῳ κλιμακτῆρας ποιεῖ.

Τοσαῦτα μὲν ὡς ἐν συντομίᾳ ἐκ τῶν παρὰ τοῖς ἀρχαίοις εἰρημένων ἐκτίθεται ὁ Ἀντίγονος περὶ τῆς πρώτης <γενέσεως>: ἑξῆς καὶ δευτέρας μνημονεύει οὕτως.

Sequitur apud Hephaestionem alia quaedam genitura Antigoni item cum commentario. Eadem exstat in cod. Paris. 2419, s. XV, f. 106, cum titulo Θεμάτιον τοῦ Ἀντιγώνου τοῦ Νικαεὺς (*sic*) περὶ γενέσεως. [F. C. et W. K.]

2 τούτων cod. 3 ὡροσκοποῦν cod. An τὸν ὡροσκόπον? 4 διόπερ] an διὰ τί? 6 τοῦτον τοιούτων cod. 7 An ἐν α' ζῳδίῳ? 8 αὐτῶν cod. 9 et 13 δυσπνίας cod. 9 διότι cod.: διὰ corr. 12 ἂν corr.: δὲ cod. 14 καὶ τὰ cod. 18 ἡ suppl. Incip. f. 109. 23 δ' del. 26 βόρ(εια) μοῖρ(α) α' cod. τοσοῦτα cod. 28 κλημακτῆρας cod. 30 ἀντίγωνος cod. γενέσεως suppl. lac. quinque litt. in cod.

receiving the application of the Moon, becomes in most cases the cause of scarcity of male siblings. That this man was childless was brought about by the position of the Sun near the ascendant; for the Sun, whenever it operates in the houses of rising, always becomes the cause of childlessness. Why then did he come into conflict with his relatives? Because of the conjunction of Mercury with Saturn. What is the reason that such a person was adopted? Jupiter, appearing in the same degree as the Moon in the 8th sign.Whence did the cause of his dropsy and difficulty of breathing arise, and his departure from life by a wretched death? Because the malefics enclosed the two luminaries, and all the stars had their position in watery signs, while the western one was in an earthy sign and was enclosed by the malefics in aspect — we would say that from these circumstances the cause of the dropsy and the manifestation of the difficulty of breathing became evident; for the destructive planets, when they enclose the Sun or the Moon or both at the angles, always become causes of an evil death. And one must not only observe these things, but also the third, seventh, and fortieth day from birth, just as in the present nativity on the fortieth day the Moon is found in Cancer, and Mars in Aries, and it came about that the two malefics on that day were looking upon the Moon — Saturn from the diameter, and Mars from the right square — and this therefore became the cause of an evil death for him. And one must not only observe the Moon on these days, but also the other stars, how they are positioned as at birth, so as to determine how many vital years such a person will complete before he dies.For she becomes the apheta when found at the degree of the ascendant, and as many degrees of the ascension upon her up to the square side — that is, the northern degrees — so many years will he live before he dies; and when she applies to malefics in the intermediate degrees or also to the Sun, she creates critical periods.

So much in brief is set forth by Antigonus from what was said by the ancients 30 concerning the first <nativity>: he then proceeds to mention the second as follows.

There follows in Hephaestion another nativity of Antigonus likewise with commentary. The same exists in cod. Paris. 2419, s. XV, f. 106, with the title Θεμάτιον τοῦ Ἀντιγώνου τοῦ Νικαεύς (sic) περὶ γενέσεως.

[F. C. and W. K.]

2 τούτων cod. 3 ὡροσκοποῦν cod. Or τὸν ὡροσκόπον? 4 διόπερ] or διά τί?
6 τοῦτον τοιούτων cod. 7 Or ἐν α' ζῳδίῳ? 8 αὐτῶν cod. 9 and 13 δυσπνίας cod.
9 dióti cod. : dià corr. 12 ἂν corr. : δὲ cod. 14 καὶ τὰ cod. 18 ἡ suppl. the beginning
f. 109. 23 δ' del. 26 βόρεια) μοῖρ(α) α' cod. τοσοῦτα cod. 28 climbing frame
cod. 30 ἀντίγωνος cod. γενέσεως suppl. lacuna of five letters in cod.

## F. 340v. Excerpta ex Hephaestionis capite II, 10.

Quae sequuntur excerpta admodum decurtata ex capite perlongo, quod in Hephaestionis codice P (Paris. 2417) totum extat, edo ob Dorothei potissimum fragmentum, quoniam hic fasciculus tot alia eiusdem fragmenta continet; sed etiam Porphyrium et Critodemum cuipiam gratum fore spero. Inscriptione εἰς κεφάλαιον ρλε' (praecedit εἰς κεφάλαιον ρ') docemur, ni fallor, haec additamenta esse ad capita praecedentia, alius tamen codicis; nam in hoc quidem ρλε' Dorothei est περὶ δανείου.

Εἰς κεφάλαιον ρλε'· τοῦ Ἡφαιστίωνος. ἐὰν ἐπὶ τῆς ἀποκυήσεως εὑρεθῇ ἡ Σελήνη φερομένη πρὸς τοὺς κακοποιοὺς χωρὶς τῶν ἀγαθῶν, κακῶς τὸ τικτόμενον ἀπόλλυται εἴσω ἡμερῶν ζ'.

Quae Ptolemaei sunt, omitto.

Ἐνταῦθα καὶ ὁ Πορφύριος· ἔστω, φησίν, ὁ Ζεὺς ἐν Καρκίνῳ, Σελήνη δὲ ἀπορεύσασα ἀπ' αὐτοῦ, καὶ φερέσθω ἐπὶ μοῖραν η' τοῦ Λέοντος· ὁ δὲ Ἄρης ἔστω ἐπαναφερόμενος τῇ Σελήνῃ ἐν Παρθένῳ μοίρᾳ η'· τοσοῦτον ζήσεται τὸ γεννηθέν, ὅσαι αἱ μεταξὺ μοῖραι τοῦ Λέοντος ἐπὶ η' μοῖραν τῆς Παρθένου, οὐ μέντοι εἰς ἐνιαυτοὺς λογιζομένων ἀλλ' ἢ μῆνας ἢ ἡμέρας ἢ ὥρας.

Καὶ ὁ Δωρόθεος ἐνταῦθά φησιν· ἀρίθμει καὶ ἐπὶ τῶν νυκτὸς γεννωμένων ἀπὸ Ἄρεως ἐπὶ Κρόνον καὶ τοσαῦτα ἀπὸ ὡροσκόπου ἔκβαλε· καὶ ἐὰν καταλήξῃ εἴς τι ζῴδιον οὗ κυριεύει ὁ Κρόνος ἐπίκεντρος ὤν, ἄτροφον γεννᾶται. ἐπὶ δὲ τῶν ἡμερινῶν ἔμπαλιν ἀπὸ Κρόνου ἐπὶ Ἄρεα καὶ τὰ ἴσα ὁμοίως ἀπὸ τοῦ ὡροσκόπου. καὶ ἐὰν τοῦ τόπου εἰς ὃν καταλήξει ὁ Ἄρης ἐπίκεντρος ὢν κύριος εὑρίσκεται, ἄτροφον ὁμοίως ποιήσει· κἂν Ἄρης <δὲ> κἂν Κρόνος ὑπόγειοι ὦσιν ἐν θηριώδεσι ζωδίοις καὶ τὴν Σελήνην ὁρῶσι, τὸ παραπλήσιον ποιοῦσιν.

Ἐνταῦθα καὶ ὁ Κριτόδημός φησιν· οἱ φωστῆρες ἐν ταῖς ἐσχάταις μοίραις τῶν ζῳδίων ὄντες ἀχρόνους ποιοῦσι· Σελήνη ἐν ἐκλειπτικῷ συνδέσμῳ οὖσα καὶ ὑπὸ Ἡλίου καὶ Ἄρεως ὁρωμένη ἄχρονον ποιεῖ· Σελήνη ἐν τῷ βορείῳ πέρατι ὑπὸ Κρόνου ὁραθεῖσα ἄχρονα ποιεῖ· Σελήνη δύνουσα πληρουμένη μὲν καὶ Ἄρεος ὡροσκοποῦντος, μειουμένη δὲ Κρόνου ἄχρονα ποιεῖ· καὶ ἐὰν ἡ Σελήνη ἀστέρι κακοποιῷ στηρίζοντι συνάψῃ, ὀλιγοχρόνια τὰ τικτόμενα ποιεῖ.

3 ἴσων V. 5 ἐνταύτα V. 6 ἐπὶ ἓξ μοίρας P. 8 μοίρες V. 11 ἐνταύτα V. τῶν νυκτὸς] τουκτων V : τῶν νυκτερινῶν P· 17 δὲ add. ex P. 18 περιπλήσιον V. 19 ἐνταυτα V. 23 μὲν P (qui om. καὶ)] δὲ V. 24 Κρόνου P] Κρόνω V.

## F. 340. Excerpts from Hephaestion's chapter II, 10.

The excerpts that follow, considerably abridged from a very long chapter which survives in its entirety in Hephaestion's codex P (Paris. 2417), I publish chiefly on account of the fragment of Dorotheus, since this fascicle contains so many other fragments of the same author; but I also hope that Porphyry and Critodemus will prove welcome to someone. From the heading εἰς κεφάλαιον πλε' (preceded by εἰς κεφάλαιον ρ') we learn, unless I am mistaken, that these additions belong to the preceding chapters but derive from a different codex; for in this πλε' the section of Dorotheus is περὶ δανείου.

To chapter 235 of Hephaestion. If at the time of birth the Moon is found moving toward the malefics without the benefics, the newborn perishes badly within 7 days.

What belongs to Ptolemy, I omit.

Here also Porphyry says: let Jupiter be in Cancer, and let the Moon, having departed from it, be carried to the 8th degree of Leo; and let Mars be following the Moon in the 8th degree of Virgo — the newborn will live as many units as there are degrees between Leo up to the 8th degree of Virgo, reckoned not in years but in months or days or hours. 10

And Dorotheus says here: count also for those born by night from Mars to Saturn, and cast the same number from the Ascendant; and if it falls upon a sign of which Saturn, being angular, is lord, the child is born without nourishment. For those born by day, conversely, from Saturn to Mars and likewise the same number from the Ascendant, and if Mars, being angular, is found lord of the place where it ends, it will similarly cause lack of nourishment; and if both Mars and Saturn are below the earth in bestial signs and behold the Moon, they produce a similar effect.

Here also Critodemus says: the luminaries being in the last degrees of the signs make the newborn short-lived. The Moon being in an ecliptic conjunction and beheld by both the Sun and Mars makes the newborn short-lived. The Moon at the northern limit, beheld by Saturn, makes the newborn short-lived. The Moon setting, when waxing and Mars is on the Ascendant, or when waning and Saturn is, makes the newborn short-lived; and if the Moon conjoins a malefic star that is stationary, it makes those born short-lived. 25

3 equals V.6 ἐπὶ τῆς ἡμέρας P.ntῶν nyktὸς] 8 degrees V. 11 here V.
tukton V : of the nocturnal PnV. 19 even V. **17 δὲ add. ex P.** 18 around
23 with P (qui om. καὶ)] and V. 24 Saturn R] Kronos V.

## De duodecim signorum decanis.

Tractatus hic insignis est nominibus decanorum a solitis prorsus diversis et characteribus eorum in margine adscriptis, quos in tabula adnexa exhibemus. Simillima sunt quae e cod. Mosqu. 415 et Vindobon. med. gr. 23 edidit Pitra, *Analect. sacr.*, V, 285, simillima sed in rebus singulis dissimilia. Cf. etiam Achmes editus a Bollio, *Catal.*, II, p. 152. — Eadem decanorum nomina et figurae inveniuntur in cod. Paris. 2419, s. XV, f. 38ᵛ ss., cuius scriptor ea κατὰ Χαλδαίων φωνάς, si illum audimus, exhibet; at in hoc libro ordo signorum et imaginum turbatus est; vide praeterea Boll, *Sphaera*, 8, n. 1.

### F. 357. Ζῴδιον ὁ Κριός.

Ὁ μὲν πρῶτος δεκανὸς καλεῖται Παρχάμ· γράφεται δὲ ἐν λίθῳ σεληνίτῃ καὶ ὑποτίθεται ῥιζίον βοτάνης πανακίας καὶ φορεῖται· γράφε δὲ καὶ τὸ ὄνομα. καὶ ὅσα ἐν τῇ κεφαλῇ πάθη ἰᾶται. — In marg. ♂.

Ὁ δεύτερος δεκανὸς καλεῖται Οὐαλάχ· γράφεται δὲ ἐν λίθῳ σεληνίτῃ καὶ τὸ ὄνομα καὶ ὑποτίθεται ῥιζίον παιονίας τῆς καὶ ἀλφαονείας καὶ φορεῖται ὑπὸ χρυσοπετάλῳ. ὅσα δὲ πάθη ὀφθαλμῶν ἰᾶται.— In marg. ♉.

Ὁ τρίτος δεκανὸς καλεῖται Δελφαά· γράφεται γοῦν μετὰ ζαφορᾶς καὶ ῥοδοστάγματος ἐν λίθῳ ἰάσπῃ χλωρῷ καὶ ποτίζεται. ἰᾶται πόνον ὀδόντων καὶ λαιμοῦ. — In marg. ♀.

### Ζῴδιον ὁ Ταῦρος.

Ὁ πρῶτος δεκανὸς καλεῖται Ζακχάλ· γλύφεται δὲ ἐν λίθῳ ἰασπαχάτῃ καὶ φορεῖται περὶ τὸν τράχηλον· ὠφελεῖ δὲ συναγχικοῖς καὶ κυναγχικοῖς καὶ ὅσα περὶ τὸν τράχηλον πάθη ἰᾶται. — In marg. ☿.

Ὁ δεύτερος δεκανὸς καλεῖται Χουνθά· γλύφεται δὲ ἐν δακτυλίῳ χρυσαργύρῳ καὶ φορεῖται, καὶ ὁ φορῶν ἄνοσος ἔσται ἀπὸ τῶν εἰρημένων παθῶν. εἰ δέ τις πάσχῃ τοιοῦτόν τι πάθος καὶ σφραγίσας κηρὸν παρθένον περιθῇ, ὠφελήσει ἄκρως. — In marg. ☾.

Ὁ τρίτος δεκανὸς καλεῖται Ἀνεσιούμ· γλύφεται οὖν ἐν λίθῳ σεληνίτῃ καὶ τιθέμενος ἐν τῷ φλοιῷ τῆς θύρας ἀνόσους τοὺς διερχομένους καὶ κατοικοῦντας τῶν παθῶν τοῦ τραχήλου φυλάττει· δεῖ ἐπιγράφειν καὶ τὰ ὀνόματα. — In marg. ♄.

### Ζῴδιον οἱ Δίδυμοι.

Ὁ πρῶτος δεκανὸς καλεῖται Παρεσχάρτι· γράφεται δὲ μετὰ ζωμοῦ βοτάνης ἠριγέροντος ἐπὶ τὸ πάσχον τι μέρος καὶ ἰᾶται παρευθύς· δεῖ δέ γε καὶ τὸ ὄνομα γράφειν τοῦ νοσοῦντος. — In marg. ♃.

P(arisinum) passim contulimus. 3 ῥιζίου ut vid. cod. 4 adduntur πρόσωπα decanorum i. e. stellae eorum dominium tenentes; cf. Bouché-Leclerq, 228. 13 συναχικοῖς et κιναχικοῖς cod. 16 vides contractam esse orationem; περισθενίων καὶ αὐχένος dominus dicitur in cod. Mosq. 18 περιθεὶς cod. 25 ἠριγίου cod., mutavi dubitanter.

On the decans of the twelve signs.

This treatise is noteworthy for the names of the decans, which are entirely different from the usual ones, and for their characters inscribed in the margin, which we present in the attached table. Very similar are those which Pitra edited from cod. Mosqu. 415 and Vindobon. med. gr. 23, Analect. sacr., V, 285 — very similar but differing in individual details. Cf. also Achmes edited by Bollius, Catal., II, p. 152. The same names and figures of the decans are found in cod. Paris. 2419, s. XV, f. 38' ff., whose scribe presents them κατά Χαλδαίων φωνάς, if we are to believe him; but in this book the order of the signs and images is confused; see furthermore Boll, Sphaera, 8, n. 1.

## Γ. 357. Sign: Aries.

The first decan is called Parcham; it is inscribed on a selenite stone, and a root of the herb panacea is placed beneath it and worn; write also the name. And it heals all ailments of the head. — In marg. O. ♂. 5 The second decan is called Oualach; it is inscribed on a selenite stone, along with the name, and a root of peony, also called alphaoncia, is placed beneath it and worn under a gold foil. And it heals all ailments of the eyes. In marg. Θ.

The third decan is called Delphaa; it is inscribed together with Zaphora and rosewater on a green jasper stone and is given as a drink. It heals pain 10 of the teeth and throat. — In marg. 9.

The zodiac sign is Taurus.

The first decan is called Zakkhal; it is engraved on a jasper-agate stone and worn around the neck; it benefits those suffering from synanche and cynanche and heals all afflictions around the neck. — In marg. y.

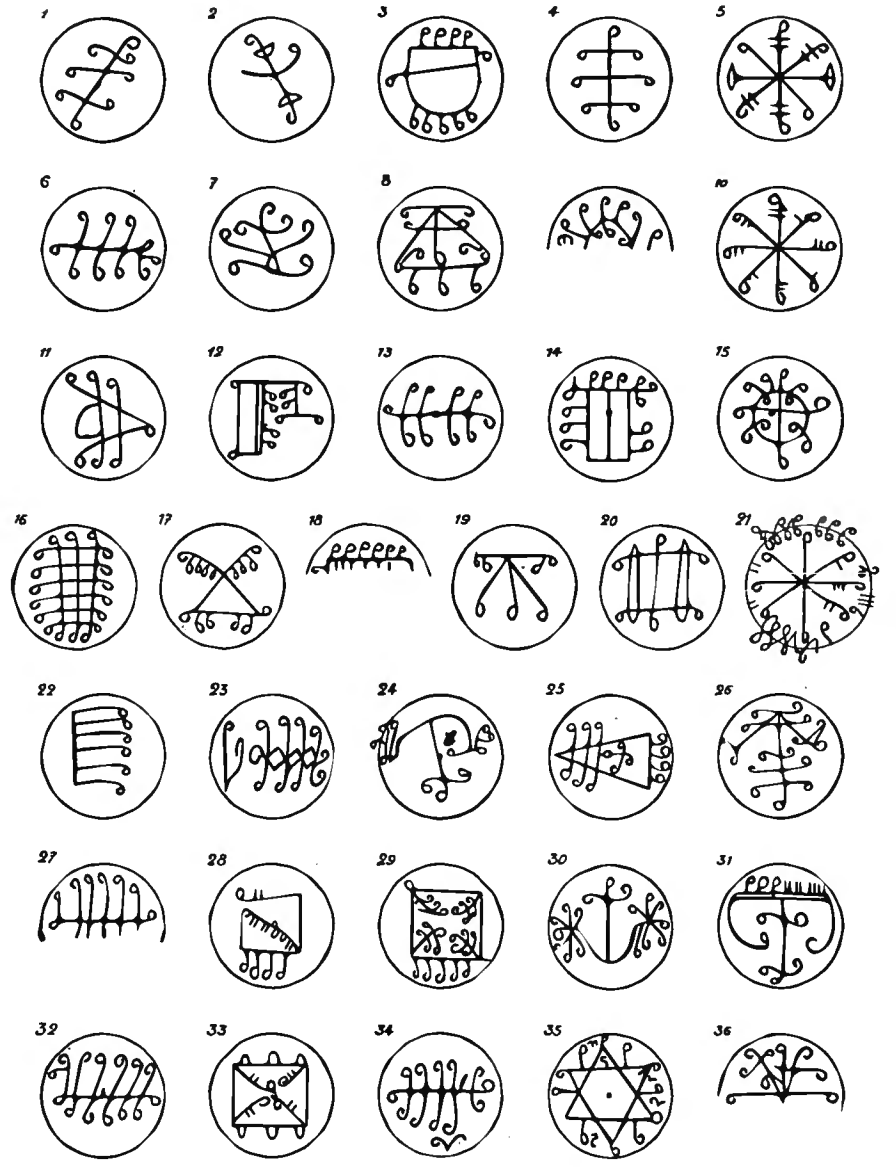
15 The second decan is called Chounia; it is engraved on a gold-silver ring and worn, and the one who wears it shall be free from disease from the aforementioned afflictions. But if someone suffers such an affliction and seals it in virgin wax and applies it, it will help exceedingly. — In marg. (.

The third decan is called Anesiuma; it is engraved on a selenite stone 20 and, placed in the lintel of the door, it protects those passing through and dwelling there from afflictions of the neck; one must also inscribe the names. — In marg. b.

The zodiac sign is Gemini.

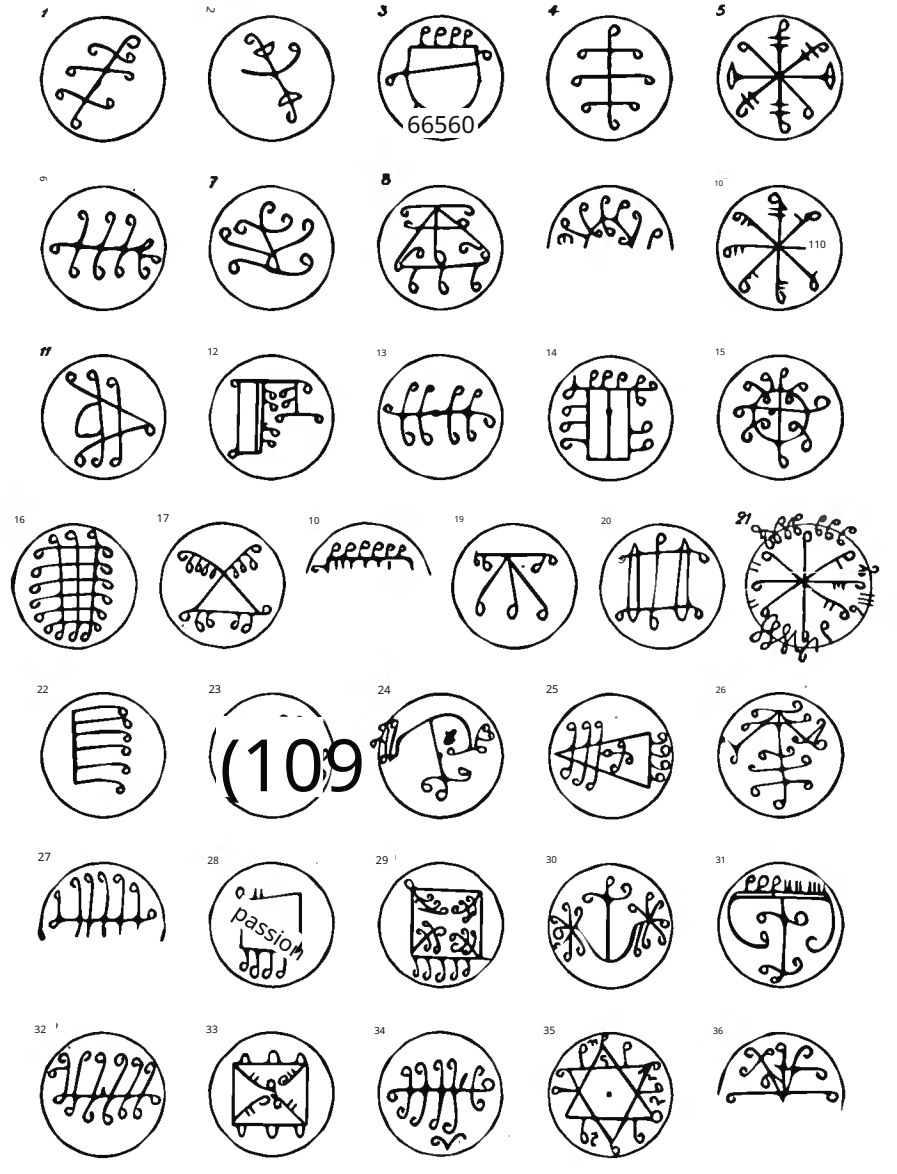
The first decan is called Parechaiti; it is written with the juice 25 of the herb erigeron on the afflicted part and heals it immediately; one must also write the name of the sick person. — In marg. Z.

Parisinum) collated throughout. 3 ῥιζίου as the codex appears to read. 4 πρόσωπα of the decans are added, i.e. the stars holding dominion over them; cf. Bouché-Leclerq, 228. 13 οὐναχικοῖς and κιναχικοῖς in the codex. 16 the text is seen to be contracted; περισθενίων καὶ αὐχένος is called the lord in the Moscow codex. 18 περιθεὶς in the codex. 25 ηριγίου in the codex, I changed it with hesitation.




FIGURAE XXXVI DECANORUM.

Signa 9. 18. 27. 36 a bibliopega decisa sunt.




FIGURES OF THE THIRTY-SIX DECANS.

Signs 9. 18. 27. 36 have been cut out by the bookbinder.

Ὁ δεύτερος δεκανὸς καλεῖται Ἱερασεσὴρ καὶ γράφεται ἐν δέρματι ἐλάφου μεθ' αἵματος οἰκείου καὶ φορείτω· καὶ εἰς οἵαν ὁδὸν ὁρμήσεις φορῶν, εὐκόλως εὐοδοῦται. — In marg. ♃.

Ὁ τρίτος δεκανὸς καλεῖται Ἀνασὰμ Τετήχ· γράφεται δὲ ἐν ὀστράκῳ θαλαττίῳ μεθ' αἵματος ἰχθύος ἀλέβητος καὶ ῥιπτόμενος εἰς ὕδωρ ὁποῖον ἄρα καὶ ἔστι ξηραίνων αὐτὸ θαυμασίως. — In marg. ♁.

## Ζῴδιον ὁ Καρκίνος.

Πρῶτος δεκανὸς καλεῖται Σαρχαὰμ Κομφές· γράφεται δὲ ἐν δέρματι ζῴου ὑαίνης καὶ τίθεται ἐν τῷ φλοιῷ τοῦ οἴκου sequuntur signa cryptographica; γράφε δὲ ἐν ἡμέρᾳ Κρόνου καὶ ὥρᾳ αὐτοῦ καὶ τὸ ὄνομα τοῦ ἐχθροῦ. — In marg. ♀.

Δεύτερος δεκανὸς καλεῖται Τενοὺμ Τανλάχ· γράφεται δὲ ἐν λίθῳ σιδηρίτῃ, καὶ ὁ φορῶν οὐδ' ὅλως ἀλγήσει τὸ σύνολον ἢ μαστοὺς ἢ στέρνα ἢ πλευράς· δεῖ δὲ φορεῖν ἁγνῶς. — In marg. ☿.

Τρίτος δεκανὸς καλεῖται Τρουχὰπ Ἰάλεμ· γλύφεται δὲ λίθῳ ὀνυχίτῃ καὶ ἐπιτιθέμενος κεφαλῇ ἁγνῶς ποιεῖ ὀνείρατα ἀληθῆ περὶ οὗ βούλει θαυμασίως. — In marg. ☾.

## Ζῴδιον ὁ Λέων.

Πρῶτος δεκανὸς καλεῖται Σαμπάχ· γράφεται δὲ ἐν λίθῳ ἁρπαθὰ καὶ τὸ ὄνομα τοῦ φοροῦντος καὶ φορεῖται περὶ τὸ στῆθος· ὠφελεῖ γὰρ εἰς ἄκρως καὶ ὅσα ἀπὸ τῆς καρδίας πάθη ἀνθρώποις προσγίνεται. — In marg. ♄.

Δεύτερος δεκανὸς καλεῖται Ἀφὰχ Μπείθ· γλύφεται οὖν ἐν λίθῳ ζωνίτῃ ταῦρος καὶ (Ἀφροδίτης) ἀστὴρ ἐπάνω τῆς αὐτοῦ κεφαλῆς καὶ ὄπισθεν ἡ σφραγὶς αὕτη καὶ κατακλείεται ἐν χρυσῷ δακτυλιδίῳ καὶ φορεῖται· ἐπάγει γὰρ ἡδονὴν τῷ φοροῦντι καὶ προσφιλῆ παρὰ πάντων ἐργάζεται. — In marg. ♃.

Τρίτος δεκανὸς καλεῖται Πανχατάπ· εἰ βούλει γοῦν μετά τινος μάχην συνᾶραι, γράψον τὴν † βούλειν μετὰ μόσχου κρόκου καὶ ῥοδοστάγματος ἐν Ζορκαδίῳ χάρτῃ καὶ φόρει εἰς τὸ δεξιὸν μέρος καὶ ἀνίκητος ὀφθήσῃ· ὁμοίως καὶ ἐπὶ δικαστηρίῳ γράψον καὶ τοῦ ἀντιδίκου τὸ ὄνομα. — In marg. ♃.

## Ζῴδιον ἡ Παρθένος.

Πρῶτος δεκανὸς καλεῖται Ταλαντὶς Χαρχάμ· γράφεται δὲ ἐν ἀργυρῷ πετάλῳ μετὰ μόσχου κρόκου καὶ ῥοδοστάγματος καὶ ἀποπλυνόμενον μετὰ ῥοδοστάγματος καὶ ποτιζόμενον ὅσα περὶ τὸν στόμαχον καὶ τὴν γαστέρα καὶ τὰ σπλάγχνα πάθη ὠφελεῖ. — In marg. ♁.

5 ἀλάβης appellari solet. 9 τοῦ οἴκου τοῦ ἀχερουσ(ί)ου καὶ ἕως ἡμέρας τρεῖς τελίως χάνεται P. De cryptographia cf. Boll, *Sphaera*, 479. 14 πλευραί cod 20-21 conicias γὰρ ἄκρως ὅσα. 29 fort. ἡνίκα βούλει vel sim.; omis P.

The second decan is called Hierasesēr and is written on deer hide with one's own blood and shall be worn; and whatever road you set out on while wearing it, you will easily prosper on your way. — In the margin: Z. p.

The third decan is called Anasam Tetekh; it is written on a sea shell with the blood of a cauldron fish, and when cast into water of any kind it dries it out wonderfully. - In marg. Θ.

The zodiac sign Cancer.

The first decan is called Archaàm Komphes; it is written on the skin of a hyena and placed in the bark of the house sequuntur signa cryptographica; write it on the day of Saturn and in his hour, and the name of the enemy. — In marg. 9.

The second decan is called Tenoum Tanlakh; it is written on iron stone, and the one who wears it will not suffer at all in the chest, breasts, ribs, or sides; it must be worn in a state of purity. — In marg. y§.

15 The third decan is called Troukháp Iálem; it is carved on onyx stone, and when placed on the head in a state of purity it produces true dreams about whatever one wishes, wonderfully. - In marg. (.

The zodiac sign Leo.

The first decan is called Kampakh; it is written on an arpatha stone with the name of the wearer and is worn around the chest; for it is of the utmost benefit against all ailments of the heart that afflict people. — In marg. H.

The second decan is called Aphach Mpeith; it is engraved on a zonite stone with a bull and the star of (Aphrodite) above its head, and 25 behind it this seal, and it is enclosed in a golden ring and worn; for it brings pleasure to the wearer and makes him beloved by all. — In marg. X.

The third decan is called Panchatap; if then you wish to engage in battle with someone, write the † wish with musk of saffron and rose-water 30 on Zorkadian paper and wear it on the right side and you will be seen as invincible; likewise also in a court of law, write it and the name of your adversary. — In marg. Z.

. π.

The sign of Virgo.

The first decan is called Talantis Charcham; it is written on a silver 35 leaf with musk of saffron and rose-water, and being washed off with rose-water and given as a drink, it benefits all ailments concerning the stomach and the belly and the viscera. — In marg. Θ.

5 ἀλάβης is commonly called. 9 τοῦ οἴκου τοῦ ἀχερουσίου καὶ ἕως ἡμέρας τρεῖς τελίως χάνεται P. On cryptography cf. Boll, Sphaera, 479. 14 πλευραί cod 20-21 one might conjecture γὰρ ἄκρως ὅσα. 29 perhaps ἡνίκα βούλει or sim.; omitted P.

Δεύτερος δεκανὸς καλεῖται Δεροπούτ· γλύφεται δὲ ἐν λίθῳ σεληνίτῃ ἐν δεδοκιμασμένῳ ἀπάτῳ, καὶ ὅταν χρεία πιέσματος γένηταί σοι, ἐρωτήσ(ας) κάτεχε τοῦτο καὶ ὀφθήσῃ ἀβλαβῶς· πρόσχες δὲ τῇ δεξιᾷ σου χειρὶ καὶ ὅρα μὴ θέσ(ῃς) εἰς γῆν κατά τινα τρόπον. ποίει δὲ ἐν ἡμέρᾳ καὶ ὥρᾳ Ἄρεως αὐτοῦ. — In marg. ♀. 5

Τρίτος δεκανὸς καλεῖται Μεναὶμ Χιλλά· γράφεται δὲ ἐν ὀστράκῳ καὶ ἐπιριπτόμενον κατὰ τοῦ πυρὸς σβέννυσι τὴν δύναμιν καὶ οὐκ ἐᾷ προχωρῆσαι. — <Fuit in marg. ♄>.

## Ζῴδιον ὁ Ζυγός.

Πρῶτος δεκανὸς καλεῖται Μπεὶ Φολάχ· γράφεται δὲ μεθ' αἵματος 10 νυκτερίδος ἐν ἀγεννήτου ἐλάφου δέρμα τὸ ὄνομα ἐκείνης ἧς ἐρᾷς καὶ ὑποτιθέμενος litterae cryptogr. ἴδης ἐξαίσια. — In marg. ☾.

Δεύτερος δεκανὸς καλεῖται Μαρχέμ· γράφεται δὲ ἐν δέρματι κορώνης καὶ δεσμούμενον περὶ τὸ ἰσχίον ἰᾶται αὐτό. δεῖ δὲ γράφειν καὶ ταῦτα characteres mystici. — In marg. ♄. 15

Τρίτος δεκανὸς καλεῖται Ζὰχ Μέμ· γράφεται δὲ ἐν τῇ ἀριστερᾷ παλάμῃ μεθ' αἵματος ἔποπος ἢ νυκτερίδος ἐν ἡμέρᾳ καὶ ὥρᾳ τῆς Ἀφροδίτης. Characteres, γράφε δὲ characteres. — In marg. ♄.

## Ζῴδιον ὁ Σκορπίος.

Πρῶτος δεκανὸς καλεῖται Σεπτετύλ· καὶ γράφε ἐν ὀστράκῳ ἀπὸ 20 μνήματος καὶ ὑποτιθέμενος τῷ κοιμωμένῳ ὑπὸ τῷ προσκεφαλαίῳ καὶ ἐρωτώμενος ἀναγγέλλει ὅσα ἐποίησεν. — In marg. ♃.

Δεύτερος δεκανὸς καλεῖται Σελουάχαμ· γράφεται δὲ ἐν λίθῳ Ῥωμαίῳ μετὰ λυρπιούρου βοτάνης ζωμοῦ καὶ τριβόμενος καὶ ποτιζόμενος ἀπελαύνει δαίμονα ἐξ ἀνθρώπου. — In marg. ♂. 25

Τρίτος δεκανὸς καλεῖται Ἀμπάναν Τζένγγιχ· γράφεται δὲ ἐπὶ ἀρότρῳ ἢ γλύφεται ἐπὶ τοῖς τῶν βοῶν κέρασι καὶ ποιεῖ εὐφορεῖν τὰ σπέρματα.— In marg. ♀.

## Ζῴδιον ὁ Τοξότης.

Πρῶτος δεκανὸς καλεῖται Λὰφ Μείχ· γράφεται δὲ ἐν τῷ μετώπῳ καὶ 30 ἵσταται αἱμόρροιαν ῥινός. εἰ δὲ καὶ εἰς ἄλλο μέρος αἱμόρροια γένηται, γράφε ἐκεῖσε καὶ ἵσταται ἀ<να>μφιβόλως. βρεχθέντων δὲ καὶ κροκίδων μετ' ὄξους καὶ ὑποτίθεται ὑπὸ τῶν ὄρχεων. [χρὴ γινώσκειν καὶ τὸ ὑελοβότανον ἀναφυσώμενον μετὰ καλάμου, ὡς ἔστι τοῦτο θαυμαστὸν ἐν αἱμορραγίᾳ]. — In marg. ♄. 35

Δεύτερος δεκανὸς καλεῖται Ἀρχίμοι Ἰελούφ· γράφεται δὲ μεθ' αἵματος ἔποπος ἐν τῇ παλάμῃ καὶ ἔτι ὑγροῦ ὄντος Θ' ἢ ὀφθαλμός. θεάσῃ

2 ἄπατος quid sibi velit nescio, haec omis P. 5 del. αὐτοῦ. 12 ὑποτιθέμενος φλιᾷ τοῦ οἴκου αὐτῆς P charact. crypt. 23 ἐρωτᾶν cod. 24 in λυρπιούρου λ dubium. Rectius σκορπίουρου P. 31 αἱμορια cod. ἄλλον cod. αἱμορία cod. 37 quid sibi velit nota, nescio; fors. κύκλος.

The second decan is called Deropot; it is engraved on a selenite stone on a tested unworked surface, and whenever you need a pressing matter, ask and hold this and you will be seen unharmed; attend to your right hand and take care not to place it on the ground in any way. Do it on the day and hour of Ares itself. — In marg. 9.

The third decanate is called Menaim Chilla; it is written on a potsherd and thrown onto fire it extinguishes the force and does not allow it to advance. — <Fuit in marg. *>.

[redacted] [redacted]>.

## Sign: Libra.

The first decanate is called Mpei Pholach; it is written with the blood of a bat on the hide of an unbegotten deer, the name of her whom you love, and placed underneath litterae cryptogr. you will see extraordinary th[redacted]gs. — In marg. (.

The second decanate is called Marchem; it is written on the skin of a crow and bound around the hip it heals it. One must also write these characteres mystici. —[redacted]in marg. bH..

The third decanate is called Zach Mem; it is written on the left palm with the blood of a hoopoe or a bat on the day and hour of Venus. Characteres, write also characteres. - - . In marg. X.

## Sign: Scorpio.

The first decanate is called Geptetyl; and write on a potsherd from a tomb and placed beneath the sleeping person under the pillow and when questioned it reveals all that it has done. — In marg. Z.

The second decanate is called (elouacham; it is written on a Roman stone with the juice of the herb lyrpiouros and when rubbed and given as a drink it drives a demon out of a person. — In marg. Θ.

The third decanate is called Ampanan Tzenggich; it is written on a plough or engraved on the horns of oxen and makes the seeds grow abundantly. — In marg. 9.

Q.

## The sign of Sagittarius.

The first decan is called Laph Meich'; it is written on the forehead and stops a nosebleed. And if a hemorrhage occurs in another part, write it there and it stops without doubt. Soaking also wool flocks in vinegar and placing them under the testicles. [One should also know the glasswort, blown through a reed, as this is wonderful in cases of hemorrhage]. - In marg. γ.

The second decan is called Archimoi Ieloup; it is written with the blood of a hoopoe on the palm, and while it is still wet, Θ' or an eye. You will see

2 What ἄπατος means I do not know; these are omitted in P. 5 del. αὐτοῦ. 12 ὑποτιθέμενος φλιᾷ τοῦ οἴκου αὐτῆς P charact. crypt. 23 ἐρωτᾶν cod. 24 in λυρπιούρου λ dubious. More correctly σκορπίουρου P. 31 αίμορια cod. ἄλλον cod. αίμορία cod.

37 What the mark means I do not know; perhaps κύκλος.

ἐν τῇ σκοτίᾳ ὡς ἐν ἡμέρᾳ καὶ τὰ διεστῶτα πόρρωθεν· λέγων δὲ καὶ τὴν ἀρίστην κλῆσιν. — In marg. ☾.

Τρίτος δεκανὸς καλεῖται Ἀνασὰμ Τεριχέμ· γράφε δὲ ἐπ' ἀμφοτέροις μηροῖς καὶ ὁ περιπατῶν οὐδ' ὅλως ἀλγήσει· ἀλλὰ ἦν δι' ἡμερῶν ιβ' 5 διέλθῃ † οὗ τα διὰ τριῶν. ποίει δὲ καὶ ζώνην ἐλάφινον καὶ ἐπίγραψον ταῦτα καὶ φόρει κατὰ σάρκα. ποίει καὶ τῆς Σελήνης οὔσης ἐν Ταύρῳ. — In marg. ♄.

## Ζῴδιον ὁ Αἰγόκερως.

Πρῶτος δεκανὸς καλεῖται Μαχράμ· γράφεται δὲ ἐν χρυσῷ πετάλῳ 10 ϛΓην' δικὰ βω'· καὶ φορεῖται εἰς τὸ στῆθος καὶ ὁ φορῶν ὑποτάσσει λαὸν πολὺν καὶ θηρία ἡμερώσει καὶ πᾶσι φίλος γενήσεται. — In marg. ♃.

Δεύτερος δεκανὸς καλεῖται Χαλχὴμ Ἰχέμ· γράφεται δὲ ἐν λίθῳ ἰάσπῃ καὶ τίθεται εἰς οἰκίαν μέσον καὶ ποιεῖ ταύτην εὐδαίμονα εὐτυχεῖν καὶ 15 ἄνοσον. — In marg. ♂.

Τρίτος δεκανὸς καλεῖται ***· γράφε δὲ ἐν μετάλλῳ Κρόνου καὶ ῥίπτεται εἰς χωράφιον οἷον βούλει, καὶ οὐδέποτε καρπὸν δώσει, ἔνθα τὸ τοιοῦτον ἐπίκειται σημεῖον. ποίει δὲ καὶ εἰς ἄμπελον ἐν ἡμέρᾳ καὶ ὥρᾳ αὐτοῦ τῆς Σελήνης οὔσης ἐν Αἰγόκερῳ. — In marg. ♁.

## 20 Ζῴδιον <ὁ> Ὑδροχόος.

Πρῶτος δεκανὸς καλεῖται Βαζεΐγχ· γλύφεται δὲ ἐν λίθῳ μορόξυ καὶ φορούμενος ποιεῖ ὑδρωπικοῖς ὑγίαν· ἡ δὲ δοκιμασία· κρέμασον ἐπὶ ἀγγεῖον ὕδωρ ἔχοντα καὶ ψηλαφήσας μετὰ τρεῖς ἡμέρας εὑρήσεις κενόν. — In marg. ♀.

25 Δεύτερος δεκανὸς καλεῖται Χουνλιάχμ· γράφε οὖν ἐν ὑέλῳ μετὰ ὀποῦ πραχατὰβ βοτάνης, ἣν Σύροι συρὲρ καλοῦσιν, καὶ ἀποπλύνεται μετ' οἴνου καὶ ὁ πιὼν εὐθὺς ἄρχεται δαιμονᾶν· λύσει δὲ τοῦ νοσήματος τὸ κάτω. — In marg. ☿.

Τρίτος δεκανὸς καλεῖται Μαχιλούχ· γράφε δὲ ἐν ὑέλῳ μετὰ ζωμοῦ 30 ὠκίμου ῥιζίου· καὶ ἀποπλύνεται μετ' οἴνου καὶ ποτίζεται μαινομένῳ καὶ ἰᾶται πάρευθυς. — In marg. ☾.

## Ζῴδιον τῶν Ἰχθύων.

Πρῶτος δεκανὸς καλεῖται Καΐν Χάμ· λαβὼν ὄρνιν λευκὴν ἐν ἡμέρᾳ Ἀφροδίτης τὸ πρὸς ἑσπέραν σφάξον ἀπέναντι τοῦ φωτὸς τῶν ἄστρων· 35 καὶ ἐκ τοῦ αἵματος ταύτης γράφε ἐν τῇ δεξιᾷ παλάμῃ καὶ ἀσπασάμενος characteres magici. — In marg. ♄.

2 ἄριστον cod. 3 ἀμφοτέροι cod. 5 οὕτως δι' ἡμέρας τρεῖς P. 10 ἐξάγια ἰνδικὰ δ' rectius Paris. 14 nempe εὐτυχῇ. 16 lacuna duodecim fere litt. in cod.; nomen deest etiam in P. 19 αὐτοῦ sc. Saturni. 20 ὁ suppl. 22 ὑγία cod. 26 σύραι cod. pro συρὲρ] σιρέχ P. 28 fors. infra olim formula adscripta erat ad depellendum morbum idonea.

in the darkness as in daylight, and things far distant; also pronouncing the most excellent invocatio[redacted] — In marg. (.

The third decan is called Anasam Terichem; write it on both thighs and the one who walks will feel no pain at all; but if he passes through † those things in three days within twelve days. Make also a belt of deerskin and inscribe these upon it and wear it against the flesh. Make it also when the Moon is in Taurus. - In marg. 5.

## The sign of Capricorn.

The first decan is called Machram; it is written on a gold leaf 10 — βω'; and it is worn on the chest, and the one who wears it subjects many people and will tame wild beasts and will become a friend to all. In[redacted] marg. X.

The second decanate is called Chalchēm Ichém; it is written on a jasper stone and placed in the middle of a house, and it makes it prosperous, fortunate, and free from disease. — In marg. 4. p.

The third decanate is called ***; write it on a metal of Saturn and cast it into whatever field you wish, and it will never yield fruit where such a sign lies. Do it also for a vineyard on its day and hour, with the Moon in Capricorn. — In marg. Θ.

## Sign <6> Aquarius.

The first decanate is called Bazeínch; it is engraved on a moroxys stone and, when worn, brings health to those suffering from dropsy; the test is: hang it over a vessel containing water and, feeling it after three days, you will find it empty. In marg. 9.

The second decanate is called Chouliáchmē; write it therefore on glass with the juice of the prachata6 herb, which the Gyroi call syrér, and it is washed off with wine, and whoever drinks it immediately begins to be possessed by a demon; the remedy for the disease is below. — [redacted]n marg. 3.

The third decanate is called Machiloúch; write it on glass with the juice of the root of basil; and it is washed off with wine and given to drink to one who is mad, and it heals him immedia[redacted]y. — In marg. (.

## Sign of the Fishes.

The first decanate is called Kaïn Chā̆m; taking a white bird on the day of Venus, slaughter it toward evening facing the light of the stars; and from its blood write on the right palm and having greeted — caracteres magic[redacted]n marg. 5.

2 ἄριστον cod. 3 ἀμφοτέροι cod. 5 οὕτως δι' ἡμέρας τρεῖς P. 10 εξάγια Ινδικά δ' rectius Paris. 14 namely εὐτυχή. 16 lacuna of approximately twelve letters in cod.;
14 namely εὐτυχή. 16 lacuna of approximately twelve letters in cod.;
the name is also missing in P. 19 αὐτοῦ i.e. of Saturn. 20 & suppl. 22 ἁγία cod. 26 σύραι cod. for συρὲρ] σιρέχ P. 28 perhaps a formula was formerly inscribed below suitable for driving away disease.

Δεύτερος δεκανὸς καλεῖται Πὸχ Μελλέφ· γλύφεται δὲ ἐν λίθῳ περιλευκίῳ καὶ ἐπιτίθεται ἐν χρυσῷ δακτυλιδίῳ καὶ φορεῖται· ἀκίνδυνον γὰρ ποιεῖ τὸν φοροῦντα καὶ πλέοντα θάλασσαν μᾶλλον καὶ ποταμὸν φυλάττεται καὶ τριταῖον καὶ τεταρταῖον καὶ ἐφημερινόν· καὶ ὅλως μέγιστόν ἐστι φυλακτήριον. — In marg. ϡ. 5

Τρίτος δεκανὸς καλεῖται Συρὲμ Ὁλάχμ· γλύφεται δὲ ἐν λίθῳ σπληνίτῃ ἢ ἡπατίτῃ καὶ φορούμενος οὐκ ἐᾷ ἀλγῆσαι σπλῆνα ὅλως ἢ ἧπαρ. — In marg. ϡϟ.

3 ποταμῶν cod. 4 ἀφημερινόν cod.

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In codice Parisino 2419 nomina decanorum, sicut et multa alia, signis cryptograficis notata sunt, sed manus posterior saepe mysticarum litterarum interpretationem superscripsit. Quae sic explicavit, sunt haecce :

| | Decanus I | Decanus II | Decanus III |
|---|---|---|---|
| Aries | — | — | — |
| Taurus | — | Χωνταχ | — |
| Gemini | Πρες Χαρζ | Ἀγιερσεαγῖρ | Ανασαμ Τεττυχ |
| Cancer | Σαρχααμ Κοφευς | — | — |
| Leo | — | — | Πανχαταπ |
| Virgo | Ταλαντις Χαρχαμ | — | — |
| Libra | Μπεμειπι Ολαχ | Μαρχεμ | Αδαχμεμ |
| Scorpius | Σαπετιχ | Σελουαραμ | Ιαμπαναχ Πεγγιχ |
| Sagittarius | Λαπιμειχ | Αρχιμα Ιελουπι | Ανασαμ Τεριχεμ |
| Capricornus | Μαχραμ | Καλκαμιχαμ | omissum |
| Aquarius | — | Χουνλιαχμ | Μαχιλουχ |
| Pisces | Καιμχαμ | Πιμενεπι | — |

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The second decan is called Poch Melles; it is engraved on a whitish stone and set in a golden ring and worn; for it makes the one who wears it safe from danger, and one who sails the sea or a river is especially protected; it also guards against tertian and quartan and quotidian fever; and in short it is a most powerful amulet. — In margin: %.

The third decan is called Eurem Olachm; it is engraved on a spleen-stone or liver-stone, and when worn it prevents any pain in the spleen or liver at all. — In margin: π.

3 river cod. 4 daily cod.

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In the Parisian codex 2419 the names of the decans, as well as many other things, are noted with cryptographic signs, but a later hand has often written the interpretation of the mystical letters above them. What was explained in this way is as follows:

| | DECAN I | DECAN II | DECAN III |
|---|---|---|---|
| AriesnTaurus | — | — | — |
| | — | Khontak | — |
| Gemini | Pres Chart | Agiersagir | Anasam Tettukh |
| Cancer | Sarkhaam Kopheus | — | — |
| Leo | — | — | Pankhatap |
| Virgo | Talantis Charcham | — | — |
| Libra | Mpeimpi Olach | Marchem | Adachmem |
| Scorpius | Sapetich | Selwaram | Yabanach Pegich |
| Sagittarius | Lapimeich | First Ielupi | Anasam Terichem |
| Capricorn | Machram | Kalkamyham | omitted |
| Aquarius | — | Hunliahm | Machiluch |
| Fish | Caimcham | Pimenepi | — |

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# EXCERPTA EX CODICE 2 (Phil. gr. 115).

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F. 117v. Cap. οα'. Ἑρμοῦ τοῦ Τρισμεγίστου ἐπιλογὴ καθολικὴ τῶν καταρχῶν ἀπὸ τῆς Σελήνης οὔσης ἐν τοῖς ιβ' ζῳδίοις.

Περὶ τοῦ συναντῆσαι βασιλεῖ καὶ σουλτάνῳ ἐν Κριῷ οὔσης τῆς Σελήνης ἀγαθή· ἐν Ταύρῳ καλή· ἐν Διδύμοις μέση· ἐν Καρκίνῳ ὁμοίως· ἐν Λέοντι καλή· ἐν Παρθένῳ μέση· ἐν Ζυγῷ κακή· ἐν Σκορπίῳ κακή· ἐν Τοξότῃ καλή· ἐν Αἰγόκερῳ κακή· Ὑδροχόῳ μέση· καὶ ἐν Ἰχθύσι καλή.

F. 143v. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς.

Λαβὼν τὰ ἀπὸ τῆς Ἀλεξάνδρου τοῦ Μακεδόνος τελευτῆς ἔτη τούτοις πρόσθες καὶ τὰ ἀπὸ Μενόφρεως ἕως τῆς τελευτῆς τοῦ αὐτοῦ Ἀλεξάνδρου ἔτη ϑϛη' καὶ τῶν συναχθέντων λαβὼν τὸ τέταρτον μέρος πρόσθες καθόλου ἡμέρας ε' εἰς τὸ τέταρτον μέρος καὶ ἐκ τῶν γενομένων ἔκκρουσον τὰς τοῦ ἐνιαυτοῦ ἐκείνου τετραετηρίδας καὶ τὰς λοιπὰς ἡμέρας ἀπόλυσον ἀπὸ ἀρχῆς τοῦ Θώθ, διδοὺς ἑκάστῳ μηνὶ ἡμέρας λ'· καὶ ὅπου δὰν καταλήξῃ ὁ ἀριθμός, ἐκείνη ἔσται ἡ τοῦ Κυνὸς ἐπιτολή.

Ὑπόδειγμα. Ἡ ἀρχὴ τῆς Θεοφίλου βασιλείας γίνεται ἀπὸ Μενόφρεως ἔτη ͵βρν'· τούτων τὸ δ" φλζ'· τούτοις πρόσθες καθόλου ἡμέρας ε'· ὁμοῦ γίνονται ἡμέραι φμβ'· ἐκ τούτων ἄφελε τετραετηρίδας σιε' καὶ μένουσι τιθ'· ταῦτα ἀπομέρισον ἀπὸ τῆς ἀρχῆς τοῦ Θώθ, καὶ καταλήγει ἡ τοῦ κυνὸς ἐπιτολὴ Ἐπιφὶ ἡμέρᾳ κθ'· εἰ (an εἰς?) δὲ κθ' τοῦ Ἐπιφὶ δηλονότι τοῦ παρὰ Ἀλεξανδρεῦσιν, ὅστις μεταλαμβάνεται εἰς Ἑλληνικὸν ἤτοι Ῥωμαϊκὸν μῆνα Ἰουλίου ἡμέρᾳ κγ'· καὶ ὁμοίως ἐπὶ τῶν λοιπῶν ἐτῶν τὸ αὐτὸ ποιητέον. — ἔτη ἀπὸ Μενόφρεως ἕως τῆς τελευτῆς τοῦ Ἀλεξάνδρου ϑϛη', ἕως τῆς λήξεως Αὐγούστου ͵ατλε', ἕως τῆς ἀρχῆς Θεοφίλου ͵βρνα'· Θεόφιλος ιβ'· Μιχαὴλ σὺν τῇ μητρὶ αὐτοῦ Θεοδώρᾳ ἔτη ιδ'· Μιχαὴλ μόνος ιβ'· Βασίλειος ιθ'· Λέων υἱὸς αὐτοῦ κς'· Ἀλέξανδρος ἕν· Κωνσταντῖνος μετὰ Ῥωμανοῦ ἕως ἰνδικτιῶνος ** ἔτη **. τὰ δὲ πάντα ἔτη ἀπὸ Μενόφρεώς εἰσιν ἕως Ῥωμανοῦ καὶ ἕως ἰνδικτιῶνος ** τὸ τέλος ἔτη ͵βσμ', καὶ ἔστι

4 debebat ἀγαθόν, καλόν etc. 10 μὲν ὄφρεως et hic et infra. 13 τετραεταιρίδας cod. 16-17 μὲν ὄφρεως hic et infra. 18 ratio non constat, cum 327 esse debeant pro 319. 28 post ἕν lac. sex litt., etiam seqq. lac. in codice indicantur.

# EXTRACTS FROM CODE 2 (PHIL. GR. 115).

F. 117. Cap. οα'. A general selection of the inceptions by Hermes Trismegistus, according to the Moon being in the 12 signs of the zodiac.

Concerning meeting a king and sultan when the Moon is in Aries: favorable; in Taurus: good; in Gemini: middling; in Cancer: likewise; 5 in Leo: good; in Virgo: middling; in Libra: bad; in Scorpio: bad; in Sagittarius: good; in Capricorn: bad; in Aquarius: middling; and in Pisces: good.

## F. 143. On the rising of the Dog Star.

Take the years from the death of Alexander of Macedon and 10 add to these also the years from Menophres up to the death of the same Alexander, 358 years, and taking a quarter of the sum add in total 5 days to the quarter, and from the result subtract the four-year periods of that year and the remaining days count off from the beginning of Thoth, assigning 30 days to each month; 15 and wherever the count ends, that will be the rising of the Dog Star.

Example. The beginning of the reign of Theophilus reckoned from Menophres yields 2,852 years; a quarter of these is 537; add to these in total 5 days; together they come to 542 days; from these subtract 215 four-year periods and 319 remain; distribute these from the beginning of 20 Thoth, and the rising of the Dog Star ends on the 29th day of Epiphi; that is (or: unto?) the 29th of Epiphi, that is of the Alexandrian calendar, which is converted into the Greek or Roman month as the 23rd day of July; and likewise the same must be done for the remaining years. — Years from Menophres to the death of Alexander: 868; to the end 25 of Augustus: 1, 435; to the beginning of Theophilus: 2,851. Theophilus: 12; Michael together with his mother Theodora: 14 years; Michael alone: 12; Basil: 19; Leo his son: 26; Alexander: one; Constantine with Romanus up to the indiction ** years **. And all the years from Menophres are up to Romanus and up to the indiction ** the end: 2,240 years, and it is

4 should have been ἀγαθόν, καλόν etc. 10 μὲν ὄφρεως here and below. 13 τετραεταιρία δας cod. 16-17 μὲν ὄφρεως here and below. 18 the calculation does not hold, since there should be 327 instead of 319. 28 after v a gap of six letters, subsequent gaps are also indicated in the codex.

τὸ τέταρτον φξβ'· πρόσθες καὶ ε' καὶ γίνονται ὁμοῦ φξζ'· ἀπὸ τούτων ἔκκρουσον τὰς τετραετηρίδας τοῦ νῦν καιροῦ, αἵτινές εἰσι σλη', καὶ μετ' αὐτοῦ τὰς πρὸ τοῦ Σεπτεμβρίου ε' (?) καὶ Ὀκτωβρίου μίαν τῶν λοιπῶν· καὶ τὰ ἐναπομείναντα ἀπὸ τοῦ Σεπτεμβρίου ἀπόλυσον· καὶ ὅπου καταντήσει, ἐκεῖ γίνεται ἡ ἐπιτολὴ τοῦ Κυνός. 5

Qui haec scripsit, fuit regnantibus Constantino VII et Romano (919-44) et usus est ratiocinatione vetustiore sub Theophilo (829-842) facta.

F. 159. Cap. ρλε' (ρμζ'). Περὶ ἀγορασμοῦ. Ἰουλιανοῦ [1].

Περὶ δὲ ἀγορασμοῦ σκέπτου οὕτως. ἔστω σοι τὸ ὤνιον ἡ Σελήνη, ὁ 10 δὲ πωλῶν ἀφ' ὧν ἡ Σελήνη ἀπορρέει, ὁ δὲ ἀγοράζων ᾧ ἡ Σελήνη συνάπτει. ἐὰν ἀπὸ κακοποιοῦ φέρηται ἡ Σελήνη, ὁ πωλῶν βλαβήσεται ἢ οὐ καλός ἐστιν· ἐὰν ἀπὸ ἀγαθοποιοῦ ἐπὶ ἀγαθοποιὸν φέρηται, καὶ τῷ πωλοῦντι καὶ τῷ ἀγοράζοντι λυσιτελήσει. καὶ ἀπὸ τῶν κεφαλαίων δὲ περὶ ἀγορασμοῦ σκέπτου οὕτως· ἔσται ὁ ὡροσκόπος ὁ ἀγοράζων, 15 τὸ δῦνον ὁ πωλῶν, τὸ μεσουράνημα ἡ τιμή, τὸ ὑπόγειον τὸ πιπρασκόμενον. ἐὰν ἀγαθὸς μαρτυρῇ, ἀγαθὰ λέγε τὰ ἐφ' ἑκάστου κεφαλαίου σημαινόμενα. τὰ δὲ λοιπὰ ζήτει ἐν τῷ τοῦ Ἰουλιανοῦ βιβλίῳ.

F. 159ᵛ. Cap. ρλε' (ρμη'). Περὶ ἀγορασμοῦ· κοινά.

Κρόνος οὐκ ἀγαθὸς εἰς τὰ πεπραγμένα παρατυγχάνων ἄπρακτα αὐτὰ 20 καθίστησι· πρὸς δὲ τὸ ἀναπεῖσαί τινα ἐπὶ κακίᾳ δόλῳ ἀγαθὸς καὶ πρὸς κακοβουλίαν. Ζεὺς ἐν παντὶ πράγματι πρὸς τὸ δίκαιον πράττειν ἀγαθὸς καὶ πρὸς τὸ συμβουλεύειν ἐπὶ ἀγαθοῦ, τοῖς δὲ κακοδαιμονοῦσιν οὐκ ἀγαθὸς οὐδὲ ἐπιδέξιος. Ἄρης ὅταν ἀληθινὸν θέλῃ καταπράξασθαι, οὐκ ἀγαθός· πρὸς δὲ τὸ ἀναπεῖσαί τινα ἐπὶ κακοπραγμοσύνην ἀγαθός. 25 Ἥλιος πρὸς τὰ ἀληθῆ καὶ φανερὰ συντελούμενα ἀγαθός· ὅταν δέ τι λαθραῖον θέλῃς πρᾶξαι, οὐκ ἀγαθός· φανερὸν γὰρ ἔσται πᾶν τὸ πεπραγμένον. Ἀφροδίτη πρὸς πάντα τὰ πράγματα ἀγαθή, μάλιστα δὲ πρὸς γυναῖκας καὶ ῥαθυμίας. Ἑρμῆς ἀγαθὸς πρὸς τὸ πρᾶξαι δόλῳ καὶ ὃ ἐὰν ἐπιθυμήσῃς καὶ εἴ τι ἐπὶ πονηρίᾳ· ἀγαθὸς δὲ καὶ κλέπταις παρα- 30 τυχὼν καὶ πρὸς γεωργίαν ἀγαθὴ πᾶσιν, πρὸς δὲ τὰς ἄλλας πράξεις ἄπρακτος. τὰ δὲ λοιπὰ τῶν περὶ πράξεων ζήτει ἐν τῷ τοῦ Ἰουλιανοῦ βιβλίῳ.

1 iterum ratio non constat ni fallor. Itaque scribendum est p. 79, 28, ἕως ἰνδικτιῶνος ιγ' ἔτη ιγ', i. e. annus 925 p. C. nam primo anno regni Constantini indictio nova incipit; Pro ,βσμ' scribendum est ,βσμη'. 15 designari puto ipsum caput sequens. 19 inscriptio cum sequentibus non congruens, cuius loco esse debebat περὶ πράξεων. 31 scr. ἀγαθός et fort. πᾶσαν.

[1] De Iuliani Laodicensis excerptis cf. *Catal.*, IV, p. 99 ss.

the fourth φέβ· add also ε' and together they become φέζ'· from these subtract the four-year cycles of the present time, which are σλη’, and with it the five (?) before September and one of the remaining ones of October; and release what remains from September; and wherever it lands, there the rising of the Dog Star occurs. 5

The one who wrote these things lived during the reigns of Constantine VII and Romanus (919–44) and used an older reckoning made under Theophilus (829–842).

F. 159. Ch. ρλε' (ρμζ'). On purchasing. Julian I. Concerning purchasing, consider it thus. Let the Moon be the commodity for you, 10 the seller being that from which the Moon is separating, and the buyer being that to which the Moon is applying. If the Moon moves away from a malefic, the seller will be harmed or is not good; if it moves from a benefic to a benefic, it will be advantageous to both the seller and the buyer. Also from the chapters concerning purchasing, consider it thus: let the Ascendant be the buyer, 15 the Descendant the seller, the Midheaven the price, the Subterranean point the thing being sold. If a benefic bears witness, declare good things signified by each chapter. Seek the rest in the book of Julian.

F. 159. Cap. 135 (148). On purchasing: common matters.

Saturn, when present at transactions, is not favorable and renders them ineffective; but he is good for persuading someone to wickedness through deceit and for ill counsel. Jupiter is good in every matter for acting justly and for giving advice toward good ends, but he is not good or favorable for those who are ill-fated. Mars, when one wishes to accomplish something genuine, is not favorable; but he is good for persuading someone to engage in wrongdoing. The Sun is good for matters that are carried out openly and truly; but when you wish to do something in secret, he is not favorable, for everything done will be made manifest. Venus is favorable for all matters, especially those involving women and pleasures. Mercury is good for acting by deceit and for whatever you desire, and also in matters of wickedness; he is also good for thieves when present; and he is good for agriculture for all, but for other actions he is ineffective. Seek the remaining matters concerning actions in the book of Julian.

1 The calculation again does not hold, unless I am mistaken. Therefore one must write, p. 79, 28, ἕως ἐνδικτιώνος ιγ' ἔτη ιγ', i.e. the year 925 p. G., for in the first year of the reign of Constantine a new indiction begins; for βσμ' one must write βσμη. 15 I think the following chapter itself is indicated. 19 The heading does not agree with what follows; in its place should have stood περὶ πράξεων. 31 Read ἀγαθός and perhaps πᾶσαν.

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1 On the excerpts from Julianus of Laodicea, cf. Catal., IV, p. 99 ff.

F. 222. μζ'. Ἀπὸ τοῦ τρίτου βιβλίου τοῦ Δωροθέου εἰς τὸ ις' κεφάλαιον γράφεται οὕτως.

Ἴδε εἰς τὴν ἐναλλαγὴν τοῦ χρόνου τοὺς ἀστέρας τοὺς ἔχοντας φάσιν ἑῴαν· κνιπεύουσι γὰρ τὰ εἴδη ὧνπερ κυριεύουσιν. οἱ δὲ ἀστέρες οἱ εὑρεθέντες ἐν τοῖς ταπεινώμασιν αὐτῶν καὶ κεκακωμένοι ποιοῦσιν εὐθην(ίαν) τῶν εἰδῶν ὧνπερ κυριεύουσιν. εἰ δὲ εὑρεθῶσι κεκακωμένοι καὶ δυνάμει καὶ οἰκειώσει, τουτέστιν εἰς τὰ ἀποκλίματα καὶ εἰς τὰ ταπεινώματα αὐτῶν καὶ ὕπαυγοι, τότε λέγε πλήρη τῶν εἰδῶν εὐθηνίαν ὧνπερ κυριεύουσι· καὶ ὅταν εὑρεθῶσι καλῶς ἔχοντες καὶ δυνάμει καὶ οἰκειώσει, λέγε τὸ ἐναντίον κνιπεύειν· εἰ δὲ εὑρεθῶσι καλῶς τῇ δυνάμει, κακῶς δὲ τῇ οἰκειώσει, δηλοῖ κνιπείαν καὶ μετὰ ταῦτα εὐθηνίαν.

1 Cf. quae de usu paraphrasis in capita digestae dixi *Philologus*, N. F., XI, 129.
8 πλήρης cod.

F. 222. xlvii. From the third book of Dorotheus, on the 16th chapter, it is written as follows.

Look at the stars that have a visible phase at the change of the year; for they cause scarcity of the commodities over which they hold dominion. But the stars found in their depressions and afflicted produce abundance of the commodities over which they hold dominion. And if they are found afflicted both in power and in affinity — that is, in the declining places and in their depressions and under the rays — then declare great abundance of the commodities over which they hold dominion; and when they are found in good condition both in power and in affinity, declare the opposite, namely scarcity; but if they are found in good power yet bad in affinity, this indicates scarcity followed thereafter by abundance.

1 Cf. what I said about the use of paraphrase arranged in chapters, Philologus, N. F., XI, 129.

8 πλήρης cod.

# EXCERPTA E CODICE 3 (Phil. gr. 179).

## Procli fragmenta.

Quae sequuntur capitula exilia fortasse e Procli ὑποτυπώσει τῶν ἀστρονομικῶν ὑποθέσεων deducta sunt. Versus byzantini, qui prius fragmentum excipiunt, sine dubio aliunde fluxerunt.

### F. 11v. Σχόλια Πρόκλου Οὐρανοδρόμου.

Περὶ ἀνατολῶν καὶ δύσεων ἄστρων εἰπεῖν ἀστρολογικῶς ὡρμημένῳ μοι δέον κεφαλαιωδεστέρως ἐκθεῖναι πάσας ἀστροθεσίας ἐν τῷ ζῳδιακῷ λοξοκινήτῳ κύκλῳ, ὃς ἀπὸ βορρᾶ κεῖται πρὸς μεσημβρίαν. ἄστρων τοίνυν ὑπάρχουσιν δώδεκα τμήματα, ἃ καὶ ζῴδια καλοῦνται, ὧν τὰ ὀνόματά εἰσι ταῦτα: Κριὸς ♈, Ταῦρος ♉, Δίδυμος ♊, Καρκίνος ♋, Λέων ♌, Παρθένος ♍, Ζυγὸς ♎, Σκορπίος ♏, Τοξότης ♐, Αἰγόκερως ♑, Ὑδροχόος ♒.

### F. 93. Σχῆμα οὐρανοῦ Πρόκλου Οὐρανοδρόμου.

Τὸ μὲν οὖν ἄνωθεν τῆς γῆς ἡμισφαίριον μοίρας ἡλιακὰς ἔχει ρπ'· ἔστι δὲ κοῦφον καὶ ἀέρος πνοὴ περιέρχεται καὶ ἡ τῶν πτηνῶν πτῆσις σκαίρει. πολλάκις καὶ πυρὸς κατένεξις γίνεται ἐκ τοῦ αἰθέρος. τὸ δὲ κάτωθεν τῆς γῆς ἡμισφαίριον μοίρας καὶ αὐτὸ ἡλιακὰς τὰς ὁμοίας ἔχει ἤγουν ρπ'· ἔστιν οὖν ἔμπλεων ὕδατος καὶ ὑποκάτω τούτου ἀέρος οἴκησις· καὶ νεφελῶν γονιμότης τοῦ ὕδατος καὶ ἀέρος. ὅθεν καὶ τὸ ἀεικίνητον τῶν ὑδάτων ὑπὸ τοῦ ἀέρος γίνεται. τὸ δὲ κάτωθεν χάος ὂν ἤγουν κοῦφον ὡς καὶ τὸ ἄνωθεν.

# EXCERPTS FROM CODEX 3 (PHIL. GR. 179).

## Fragments of Proclus.

The following brief chapters have perhaps been drawn from Proclus' Outline of Astronomical Hypotheses. The Byzantine verses that follow the first fragment have without doubt flowed from another source.

### F. 11. Scholia of Proclus the Heaven-traveller.

Having set out to speak about the risings and settings of stars in an astrological manner, I deemed it necessary to set forth more summarily all the stellar positions in the Zodiacal circle of oblique motion, which lies from north to south. There are therefore twelve divisions of the stars, which are also called Signs, 5 whose names are these: Aries «, Taurus B, Gemini, Can- ♊ cer 6, Leo 2, Virgo ), Libra =, ♏ scorpio m, Sagittarius, ♐ Capricorn %, Aquarius και ·

### Γ. 93. Horoscope of Proclus the Sky-Traveler.

The upper hemisphere of the earth has 180 solar degrees, and it is light, and the breath of the air circulates through it, and the flight of birds leaps about. Often too a descent of fire occurs from the aether. The lower hemisphere of the earth likewise has the same number of solar degrees, namely 180. It is therefore full of water, and beneath this is the dwelling of air; and the fertility of clouds comes from water and air. Hence also the perpetual motion of the waters is produced by the air. The lower part, being a void, is light just as the upper part.

## De septem stellarum herbis [1].

F. 31v. Περὶ τῶν ιβ' ζῳδίων καὶ τῶν ζ' πλανητῶν καὶ τῶν συνεργουσῶν αὐτοῖς βοτανῶν.

Ὁ ζῳδιακὸς κύκλος μεμορφωμένος ἐστὶν εἰς μέρη καὶ ἁρμούς. Ἐξέρχεται ἀπὸ τοῦ κόσμου ὁ Κριός, κεφαλὴ ἐστιν τοῦ κόσμου, ὁ Ταῦρος τράχηλος, οἱ Δίδυμοι ὦμοι, ὁ Καρκίνος θώραξ, ὁ Λέων μετάφρενα καρδία καὶ πλευραί, ἡ Παρθένος κοιλία, ὁ Ζυγὸς γλουτοί, ὁ Σκορπίος μόρια, ὁ Τοξότης μηροί, ὁ Αἰγόκερως γόνατα, ὁ Ὑδροχόος κνῆμαι, οἱ Ἰχθύες πόδες.

Οἱ δὲ ζ' πλάνητες οὕτως καὶ αὐτοὶ ἐν ἡλικίᾳ παραλαμβάνονται. ὁ μὲν οὖν Κρόνος κεφαλὴ καὶ τράχηλος, ὁ δὲ Ζεὺς ὦμοι καὶ θώραξ, ὁ δὲ Ἄρης μετάφρενα καὶ νεφροί, ὁ δὲ Ἥλιος καρδία καὶ πνεύμων καὶ ἧπαρ, ἡ δὲ Ἀφροδίτη μόρια, ὁ δὲ Ἑρμῆς μηροὺς καὶ γόνατα, ἡ δὲ Σελήνη κύστις καὶ κοιλία.

Εἰσὶ δὲ καὶ αἱ τούτων βοτάναι αὗται, αἳ συνεργοῦσι κατὰ τὴν ἰδίαν αὐτῶν φύσιν.

Ἡλίου βοτάνη πολύγονον· ἔλαβε τὴν προσηγορίαν ἐκ τοῦ τὸν Ἥλιον πᾶσιν ἀρχηγέτην καὶ σπορέα γεγενῆσθαι· αὐτήν τινες χαμαιλέοντα προσηγόρευσαν ἐκ τοῦ κατ' οὐρανὸν καὶ γῆν τὰ μῆλα λελογχέναι· πινόμενος γὰρ ὁ χυλὸς αὐτῆς ἑτοιμοτέρους πρὸς γόνον καὶ ἀφροδίσια παρίστησι. περιαφθεῖσα ἡ ῥίζα πᾶσιν ὀφθαλμίας παραλλάσσει· ἰᾶται δὲ φρενητικοὺς ληθαργικοὺς ἀμβλυωποῦντας θαυμαστῶς περιαπτομένη καὶ τοὺς ἐν καταρχαῖς τῶν ὑποχύσεων.

Ἡ βοτάνη τῆς Ἀφροδίτης ἐστὶν ἡ περιστερεών· ταύτης ἡ ῥίζα περιαφθεῖσα τὰ περὶ τὸν τράχηλον ἰᾶται πάθη, χοιράδας, παρωτίδας, βουβῶνας. ὁ δὲ χυλὸς αὐτῆς ἵστησιν αἱμορροΐδας μετὰ μέλιτος καὶ νίτρου προσκλυζομένη. πινόμενος ὁ χυλὸς μετὰ μέλιτος λεπτύνει τὰ ἐντὸς ὑγρά. ἡ βοτάνη ἁρμόδιος γίνεται καὶ πρὸς ἀφροδίσια, ὁ χυλὸς παρέχεται τοῖς συνουσιάζουσιν. ἐν οἰκίᾳ γὰρ ἡ ῥίζα περικειμένη ἀπελαύνει πάντα φαῦλον δαίμονα.

Ἡ βοτάνη τοῦ Ἑρμοῦ ἦν τὸ πενταδάκτυλον, οἱ δὲ πεντάφυλλον.

1 Capitis huius ex Antiochi thesauris desumpti formam (ab ipso?) decurtatam ed. Pitra, *Anal. sacr. et class.*, V, 282 e cod. Mosquensi 415. 3-13 aliunde inlata esse patet. 4 Fuitne Ἄρχεται τοῦ κ. ὁ. Κ. <ὁς>? 14 βοτάναι bis in cod. 16 ἔλεβε cod. 17 γενῆσθαι cod. 18 ἐν cod. τὰ μέρη Mosq. λελοχέναι cod. 20 Melius ἀπαλλάσσει Neap. 23 περιστερεῶνα cod. 26 debebat προσκλυζόμενος. 28 Rectius παρακειμένη Neap.

[1] Partem posteriorem huius excerpti ex codice Neapolitano 19 ediderunt Bassi et Martini in *Catal.*, IV, p. 134 s. Cum ex Vindobonensi textum interdum corrigere liceat, totum frustulum hic repetere visum est.

Of the herb of the seven stars [1].

Γ. 31. On the 12 Zodiac Signs and the 7 Planets and the herbs that assist them.

The Zodiac circle is formed into parts and joints. The Ram emerges from the cosmos; it is the head of the cosmos; Taurus is the neck; Gemini the shoulders; Cancer the chest; Leo the back, heart, and ribs; Virgo the belly; Libra the buttocks; Scorpio the genitals; Sagittarius the thighs; Capricorn the knees; Aquarius the shins; Pisces the feet.

The 7 planets are likewise assigned to the stages of life as follows. Saturn governs the head and neck; Jupiter the shoulders and chest; Mars the back and kidneys; the Sun the heart, lungs, and liver; Venus the genitals; Mercury the thighs and knees; and the Moon the bladder and belly.

And these are also the herbs of these planets, which work together according to their own nature.

The herb of the Sun is polygonum; it received its name from the fact that the Sun has become the originator and sower of all things; some have called it chamaeleon because it has obtained its fruits both in heaven and on earth; for its juice, when drunk, makes one more ready for procreation and sexual intercourse when the root is bound on, it relieves eye inflammations in all; it heals those suffering from phrenitis, lethargy, and dimness of vision wonderfully when bound on, and those in the early stages of cataracts.

The herb of Venus is vervain; its root, when bound around the neck, heals affections of the throat, scrofulous swellings, parotid swellings, and buboes. Its juice stops hemorrhoids when applied as a wash with honey and soda. The juice drunk with honey thins the internal fluids. The herb is also suitable for sexual intercourse; its juice is given to those engaging in intercourse. For when the root is placed around a house, it drives away every evil demon.

The herb of Hermes was cinquefoil, which some call pentaphyllon.

1 The form of this chapter, excerpted from the thesaurus of Antiochus (by him?), abridged, ed. Pitra, Anal. sacr. et class., V, 282 from cod. Mosquensis 415. 3–13 it is evident these were inserted from elsewhere. 4 Was it "Ἄρχεται τοῦ κ. δ. Κ. <ὃς>? 14 βοτάναι twice in cod. 16 ἔλεβε cod. 17 γενήσθαι cod. 18 ἐν cod. τὰ μέρη Mosq. λελοχέναι cod. 20 Better ἀπαλλάσσει Neap. 23 περιστερεώνα cod. 26 should have been προσκλυζόμενος. 28 More correctly παρακειμένη Neap.

1 The latter part of this excerpt from the Neapolitan codex 19 was edited by Bassi and Martini in Catal., IV, p. 134 f. Since the text may sometimes be corrected from the Vindobonensis, it seemed best to repeat the entire fragment here.

ἰᾶται τὰ ἔναρθρα γινόμενα πλήγματα καὶ τὰ πυρώδη, σπλῆνας καταπλασσομένη, κοιλίας στρόφους· παύει τὰς τῶν ὀδόντων πόνους διακλυζομένη. ἡ ῥίζα περιαφθεῖσα τῷ στόματι εὐλόγους ποιεῖ καὶ ῥητορικοὺς ἐν τοῖς λόγοις. ὀνίνησι καὶ τοὺς λιθιῶντας καὶ δυσουριῶντας.

Ἡ βοτάνη τοῦ Ἄρεως λέγεται ἀρνόγλωσσον. ἰᾶται τὰ ἐν αἰδοίοις πάθη καὶ ῥυπαρὰ ἕλκη ἰᾶται· εὐθετεῖ καὶ δυσεντερικοῖς καὶ αἱμορροΐδας καὶ τὰ πυρώδη καὶ φθαρτικά.

Ἡ δὲ τοῦ Διὸς βοτάνη ἣν ἀλχαράνιος. ταύτης ἡ ῥίζα ἰᾶται βουβῶνας ποδαλγικοὺς ἡπατικοὺς μετὰ κρόκου καὶ μέλιτος πινομένη· περιαπτομένη καὶ τοῖς συνουσιάζουσιν ἁρμόζει· περιαπτομένη ταῖς γυναιξὶν ἐπιχαρεῖς ποιεῖ πρὸς ἀφροδισίαν.

Ἡ δὲ τοῦ Κρόνου βοτάνη ἐστὶν ἀσφόδελος <ἡ> ἡρακλεία. ταύτης ὁ χυλὸς μετὰ στύρακος πόνους ἰᾶται γονάτων καὶ ποδῶν· τῆς ῥίζης ὁ χυλὸς ἑψηθεὶς ὠφελεῖ πόνους νεφρῶν καὶ φόβους ἰᾶται δαιμονιζομένων· περιαπτομένη καὶ τοῖς ὀδοντιοῦσι παιδίοις εὐθετεῖ.

Ἡ δὲ τῆς Σελήνης βοτάνη κυνόσβατος. καθαίρει δὲ ὁ χυλὸς τὰ τοῦ θώρακος δριμέα καὶ στομάχων καὶ πλευρῶν. εὔθετος δὲ καὶ πρὸς ὀξυδερκίαν καὶ ἀμβλυωπίας ἰᾶται καὶ εὐθετεῖ στόμαχον κεκακωμένον. ἔτι ἁρμόζει στρόφους καὶ ἕδρας πυρακτωμένους ἰᾶται.

7 αἱμοραΐδας cod. 9 σαχαρώνη Mosq. *Alraun?* 15 ἑψηθὲν cod. 17 σκηνόσβατος cod., corr. e Mosq.

## Incantamenta.

### F. 106ᵛ. Σολομωνιακὴ πρώτη ἑρμηνεία εἰς ἐντολὴν μεγάλων ἀνθρώπων.

Γράφον εἰς χάρτην ἐλαφικὸν ἢ εἰς φύλλον κυτρέας μετὰ κόκκου καὶ ζαφορᾶς καὶ ῥόδου στάγματος· καὶ ὅταν τὸ γράψεις, κάπνισον αὐτὸ ξύλῳ καὶ δῆσον αὐτὸ εἰς τὴν δεξιὰν αὐτοῦ χεῖραν. οὕτως εἰσίν· pentagramma et similia quaedam.

Ὁμοίως γράφε εἰς χάρτην ἀγέννητον βεβρεγμένον καὶ δέσον εἰς δεξιάν σου χέρα· Μωυσῆς καὶ Ἀαρὼν ἦλθεν εἰς πραιτόριον μετὰ ἐμοῦ τοῦ δεῖνος. ὁ ἅγιος Δανιὴλ ὁ τὰ στόματα λεόντων χαλινώσας δῆσον καὶ βούλλωσον τὰ στόματα τῶν κακῶν ἀνθρώπων τοῦ ἀντιδίκου τοῦ δεῖνος, τὸν ἐπανιστάμενον κατ' ἐμοῦ τοῦ δούλου τοῦ θεοῦ τοῦ δεῖνος, καὶ ὡς πέπτουντει πολλὰ ὑποκάτω τοῦ ἀετοῦ καὶ τὰ ζῷα ἀπὸ τῶν φόβων τῶν λεόντων, οὕτως ποίησον καὶ τοὺς ἀντιδίκους τοῦ δεῖνος.

1 ἐνστολὴν cod. 3 κόσκου cod. 4 στάματος cod. 5 ξυλλῷ et aliquid supra scr. 7 βεβρην' cod. 8 χέρας cod. ἐμοῦ] μιέν ut vid. cod. 9 δίδον corr. in δίσον cod. 11 τὸν δουλ' cod. 12 fortasse forma vulgaris pro πίπτουσι, hodie πέφτουνε. 13 ὀδύνος cod.

It heals inflamed joint injuries and fiery conditions, applied as a poultice to the spleen and intestinal cramps; it relieves toothache when used as a mouthwash. The root, when bound around the mouth, makes men eloquent and rhetorical in their speech. It also benefits those suffering from kidney stones and difficulty urinating.

The herb of Ares is called plantain. It heals ailments of the genitals and treats foul ulcers; it is also beneficial for those with dysentery, hemorrhoids, and fiery and destructive conditions.

The herb of Zeus was alcharanios. Its root heals bubonic swellings affecting the groin and liver when drunk with saffron and honey; when worn as an amulet it is also suitable for those engaging in intercourse; when worn by women it makes them pleasing in matters of love.

The herb of Cronus is asphodel or heracleia. Its juice mixed with styrax heals pains of the knees and feet; the juice of the root, when boiled, relieves pains of the kidneys and heals the fears of those possessed by demons; when worn as an amulet it is also beneficial for teething children.

The herb of the Moon is dog-rose. Its juice purges the sharp humors of the chest, stomach, and sides. It is also useful for sharpening eyesight and heals dim vision, and benefits a distressed stomach. Furthermore, it is suitable for treating cramps and inflamed conditions of the rectum.

7 ahemoraidas cod. 9 Mosq. Alraun 15 cooked cod. 17 director cod., corr. e Mosq.

Incantations.

## Γ. 106. The first Solomonic interpretation for the command of great men.

Write on deer parchment or on a citron leaf with grain and saffron and rose-water distillate; and when you have written it, fumigate it with wood and bind it to his right hand. These are as follows: penta- gramma et similia quaedam.

Likewise write on unborn paper that has been soaked and bind it to your right hand: Moses and Aaron came into the praetorium with me, so-and-so. Holy Daniel, who bridled the mouths of lions, bind and seal the mouths of the evil men of the adversary so-and-so, who rises up against me, the servant of God, so-and-so, and as many fall beneath the eagle and the animals from fear of the lions, so also do to the adversaries of so-and-so. 1 ἐνστολὴν cod. 3 κόσκου cod. 4 στάματος cod. 5 Συλλώ et aliquid supra scr. 7 βεβρην' cod. 8 χέρας cod. ἐμοῦ] μιέν ut vid. cod. 9 δίδον corr. in δίσον cod. 11 τὸν δουλ' cod. 12 perhaps a vernacular form for πίπτουσι, today they fall. 13 ὀδινος cod.

## Sapientia Salomonis.

Tractatus uberrimus, cuius specimen edimus, totus Salomoni tribui videtur, ut multa olim et nunc (cf. Dieterich, *Papyrus magica*, 755; *Mus. Rhen.*, LV, 249; pap. Vindobon. apud Wessely, *Denkschr. d. Wien. Akad.*, XLII, p. 66, v. 29, incantamentum n. 56 Heimii cum eius nota [addo amuletum prope Smyrnam inventum: *Bull. corr. Hell.*, 1893, p. 638], ἑρμηνεία Σολομῶντος in cod. Taurin. 5, f. 75ᵛ, " segno di Salomone „ nostrae aetatis Italis notum; cf. Liebrecht, *Gervasius*, 77, etc.). Nam in f. 124 dicitur: παραγενόμενος ὁ Σολομῶν ὁ προφήτης ταῦτα ἔλεγεν; paulo post: ἔλεγεν δὲ ὁ Σολομῶν· τρία πράγματά εἰσι τὰ καλά, φρόνησις ἀνδρία καὶ τιμὴ τῆς φορεσίας et in eis quae edimus saepius commemoratur. Subesse videtur operatio magica litteris utens, id quod et ex litterarum singularum usu et ex quibusdam verbis cognoscitur, velut f. 128: οὕτως καὶ ἡ σοφία τῶν γραμμάτων τῆς φιλοσοφικῆς καὶ γραμμάτησις καὶ ἐξίστασις, f. 125ᵛ: κατ' ἄμετρον σοφίαν καὶ εἴδησιν τῶν γραμμάτων φιλοσοφικὴν καὶ λεκανομαντίαν, f. 133ᵛ: ἐρεύνιζε δὲ τὴν σοφίαν τῶν γραμμάτων καὶ κατὰ τὰς <σ>κάφας τῶν μέτρων. Sed ne quis umquam praeter ipsum hanc sapientiam perspectam haberet, cavit magus egregius, suam sibi dialectum suaque Ἐφέσια γράμματα confingens. Nam etsi interdum inscitia tantum peccavit, dum graece scribere ut saeculo tertio quartove p. Chr. n. scribebant frustra conatur, haud raro impudenter de suo vocabula finxit. Atque etiam Ephesiae litterae quas profert prorsus diversae sunt ab eis quae adhiberi solent et sine dubio ab ipso excogitatae. His de causis inutile duxi totam farraginem publicare, cum neque de superstitione vere populari neque de vetustis magiae ritibus multum inde discamus, specimina quaedam eis proponere contentus, qui harum rerum curiosi sunt.

F. 178. Τῶν Σολομωνιακῶν εἴδησις· ὅτι καὶ τῶν θεμελίων ἡ γραμμάτησις πάντων· ἐνοίκησις ἔχων αὐτῷ· ἀλλὰ μὴ θηνίσασθαι καὶ τὰ τῶν δρόμον χάσεις, ἀλλὰ νίκησον αὐτῷ, ἵνα πάντων ἔχοντες· σωσῶ νομῶντος· ὅμισ· μιμησῶντες ἱρίστωται: καὶ τὰ τῶν ἄμμων ἐρευνήσει·
5 ὁ δὲ ἔχων τὰ γράμματα αὐτὰ καὶ πληρώσας τὰς δώδεκα στάσεις ἐνίκησεν ἅπαντας· ἐξεύρῃ πάντων ὅσας πυρὶ ὁμόδης βάλλει· ἐρευνὴ τὸν ψῆφον καὶ μέτρον· ἄρξεσις τῶν πωλίων πετομένων καὶ τῆς γῆς σαλευόμενα ... τὴν τετάρτην ἔλεγεν, τέταρτος τῶν τετάρτων στάσαις (?).

Ἀρχὴ πέμπτη· πέπτος συνιμικῶς· σωνιδώρων· ὁ σώστης· ἐξίστα-
10 τος· τῶν ἀπονοῦ· ..... τῶν μαρμάρων καταθήνης· ἢ χ' χ' πλόως χ' τῶν ἀποδήμονος· γράμματα ζ' α' α'· τῶν ἀπάρφα' ἀραφῶς· γράμματα δέκα·

1 voluit καὶ θεμέλιον ἡ; in tanta corruptione nihil fere mutavi, cum nonnulla quivis emendaturus sit in perlegendo, nemo autem futurus sit qui multa intellegat. 9 novi incantamenti initium saepius hoc modo designatur. 11 Ephesiarum litterarum numerus additur, ut librarii in transcribendo ab omittendo aut addendo caveant, cf. γράμματα ν' in pap. Paris. 2698.

## The Wisdom of Solomon.

The very extensive treatise, a specimen of which we publish, seems to be attributed in its entirety to Solomon, as many things were both in former times and now (cf. Dieterich, Papyrus magica, 755; Mus. Rhen., LV, 249; pap. Vindobon. apud Wessely, Denkschr. d. Wien. Akad., XLII, p. 66, v. 29, incantamentum n. 56 Heimii cum eius nota [addo amuletum prope Smyrnam inventum: Bull. corr. Hell., 1893, p. 638], ἑρμηνεία Σολομώντος in cod. Taurin. 5, f. 75°, * segno di Salomone, known to Italians of our age; cf. Liebrecht, Gervasius, 77, etc.). For in f. 124 it is said: παραγενόμενος ὁ Κολομῶν ὁ προφήτης ταῦτα ἔλεγεν; shortly after: ἔλεγεν δὲ ὁ Σολομῶν· τρία πράγματα εἰσι τά καλά, φρόνησις ἀνδρία καὶ τιμὴ τῆς φορεσίας and in what we publish he is frequently mentioned. It seems that a magical operation using letters underlies the text, which is recognized both from the use of individual letters and from certain words, such as f. 128: οὕτως καὶ ἡ σοφία τῶν γραμμάτων τῆς φιλοσοφικῆς καὶ γραμμάτησις καὶ ἐξίστασις, f. 125′: κατ' ἄμετρον σοφίαν καὶ εἴδησιν τῶν γραμμάτων φιλοσοφικὴν καὶ λεκανομαντίαν, f. 133: ερεύνιζε δὲ τὴν σοφίαν τῶν γραμμάτων καὶ κατὰ τὰς «σκάφας τῶν μέτρων.But lest anyone other than himself should ever have a clear grasp of this wisdom, the distinguished magician ʹook care to devise his own dialect and his own Ἐφέσια γράμματα. For even if he sometimes erred through ignorance alone, while vainly attempting to write Greek as it was written in the third or fourth century A.D., he not infrequently boldly coined words of his own invention. Moreover, the Ephesian letters he puts forward are entirely different from those commonly used and were without doubt devised by himself. For these reasons I thought it pointless to publish the entire farrago, since from it we learn little either about genuine popular superstition or about the ancient rites of magic; I am content to set before those who are curious about such matters a few specimens.

Γ. 178. Notice of the Solomonic matters: that the inscription of all the foundations too; having dwelling in it; but not to lament and you will lose the courses of the race, but conquer it, so that having all things; I shall save the pasturing one; homis; the imitators are established: and he will search out the matters of the sands 5 but he who has these letters and has fulfilled the twelve stations has conquered all; let him discover of all things, as many as he throws into the fire alike, let him search out the number and measure, the beginning of the flying colts and the things being shaken of the earth ... he was saying the fourth, the fourth of the fourths of the stations (?).

Fifth beginning; the fifth in common measure; of the gifts of salvation; the savior; the most ecstatic; 10 of the mindless; ..... the laying down of the marbles; or χ' χ' a voyage χ' of the traveler abroad; letters ζ' α' α'; of the ʹαρφα without seam; ten letters;

1 he intended also "and the foundation or"; in such great corruption I have changed almost nothing, since anyone could correct certain things on reading through, but there will be no one who understands many of them. 9 the beginning of a new incantation is frequently designated in this manner. 11 The number of the Ephesian letters is added, so that scribes in copying may take care against omitting or adding, cf. γράμματα ν' in pap. Paris. 2698.

ὀξεία δύναμιν καὶ βαρείαν· κ' κ' κ'· [σημάδην κ' σύρμα· γράμματα λ'· ρ' ἢ ρ'· σύρμα· ὡς ξ' καὶ δέ· γράμματα η', στοίχει ὑπάρχοντα τὰ τῶν γυναικῶν στοιχήματα. εἴ τίς τινας ἀγαπᾷ γυνή, γράφει οὕτως· α' α' φ' φ'· φ' φ' οὐ φιλεῖς με, μ' μ' οὐ μηνεῖς με, ἀλλὰ τούτω· τ' τ' οὐ θέλεις εἰμί, εἰ θέλεις εἰμί, μάθην τὴν δύναμιν αὐτοῦ· τρέμης καὶ οὐ τρέμης. τρομάσσεσαι καὶ οὐ κάθεσαι· ἀλλὰ ταράσσεσαι ὑπ' αὐτῶν καὶ κλαίεις καὶ οὐκ ἀκούωσαι· φ' γελᾷς με, φ' οὐ χρίζω ἐσέν· ἀλλὰ κλαίεις καὶ οὐκ ἀκούωσαι· κλαιόνοσσος στωόμενος καθεζόμενος στεκόμενος ταραχιζόμενος ὄνος ἵππος συνόντως ἀβασγὸς συνηρίσμος πρωή τις τῶν ὁροιγισμός· ὄγδιστος ὁρόμισμος κλειστικῶς ἀθλήμις φλογιτικῶς συνάρμωμος ἐκπισμός· πέμπτος τῶν ἀποπλήστεις πέντε στάσαις.

Ἀρχὴ ἕκτη. συνηρισμόσσστω· συνηριγμόσσστω· φλογιστικόσσστω· τῶν ἀχοριγμῶ· ὀχνίστης· πνοϊστικῶς· ταραχισμόμενος· ὄγνυσ· σύνισμος· φράγγελος· φραιλλισμός· ὀξυστικῶς τορισμόντις· δράμοστος· πλοῖσμος· ἀνάβαλμος· προύπουργός· συνομοργογορόντις· πυλωρόϊστος· πλοϊσμίς· ἀντιμῆνος· συνόδοσμος· ὀχλησμός· τούροσμος· ὄσβος· κύνοπος· ὁρισμικύτης· ὀδρινύς· ὀδροκότης· γονισμός· ἀνίδυσμος· ὀνιμυσμικῶς· κλυσμός· ὀνείδως· τῶν ἀποβορυσμήντης καὶ Γολγοθᾶ· θρόμοσμος· ὀγυρίσης· τοροσόβουνον· ὀπλισμός· ἀπλείστοις· τῶν προζομῶ· ἐργαμονιθησεῖς· τῶν καμάρων καὶ τῶν τροχῶν οὐράμος· οὐρανὸν ἐκατέστησεν, φέγγος καὶ Σελήνην, ἄστρα καὶ νεφέλην, νέφη καὶ ἀνέμους καὶ ἀστραπὴν καὶ βροντὴν καὶ βροχὴν ἐπαρέστησαν· ὄντις σοφίαν τῶν γραμμάτων· ποταμοὺς ἐκίνησαν· καὶ ποταμοὺς θολούς, θολοὺς καὶ βουρκομένους· ὡς καὶ οἱ λίθοι τρέχουν καὶ οἱ γορδάτοι γογγύζουν, γογγυσμοὺς φωνάζουν· ὦ Σολομὲ Σολομὲ ἐρρύσω ἐρρύσω ἡμᾶς· οὐκ ἠλέησεν αὐτοὺς ἀλλὰ καὶ πολλὰ θαυμάσια ἐποίησεν αὐτοῦ. Τὰ τῶν καμάρων καὶ θολῶν πολλὰ θαύματα φοβερά· στήματα καὶ ψήφους Ἑλληνικοὺς καὶ Ῥωμαϊκοὺς καὶ προφητικοὺς ἐποίησεν ὁ Σολομῶν κατὰ τὸν ἀρχάγγελον τὸν τόπον; ἔστη σημεῖα καὶ σημάδια ἀπελασίαις καὶ στοιχήματα· σημάδια καὶ πραγμάτων· καὶ κατὰ τόπον Φιλίππου ἐκ δεξιῶν καὶ ἀριστερῶν. Δεξιῶν στοιχήματα, ἀριθμὸν οὐκ ἔχουν· εἰ δὲ ἀριστερά, πράγματα πολλὰ καὶ θησαυροί· θησαυροί, ὦ σμαράγδων θησαυροί· καὶ ὅστις ἐστὶν δόκιμος καὶ τὰ τῶν γραμμάτων ἄφοβος καὶ πολέμαρχος πολεμίζειν τοὺς θησαυρούς· καὶ ὡς θέλει γίνεται· εἰ μὴ πιάσεις σημάδια καὶ κάστρα διερρωγότα, οὐκ ἀπεξουσιάζεις αὐτούς, τοὺς θησαυρούς· ἀλλὰ γύρευε κάστρα χαλασμένα, μάρμαρα καὶ κιόνια γραμμένα· μόναξος ὅδευε καὶ ἀσκόπως. Μὴ ὅλως συγκαθίζεις τινὰ ἀλλὰ συντυχένης αὐτούς, χάννης τὸν ψῆφον τῆς δικαιοσύνης· κρούει ὁ νοῦς σου εἰς λογισμὸν τῶν ἀνθρώπων καὶ

4 voluitne βινεῖς? 5 εἰμί pro ἐμέ ut vid. 7 voluit οὐ χρήζω σε. 21 fort fuit ἐκ τῶν κ. κ. τ. τρ. οὐρανόν ἐκ. 24 fort. ἐν τῇ σοφίᾳ. 31 σημάδια ἀπελασίας a Salomone inventa characteres esse videntur ad aspellendos daemones idonei.

acute power and grave; κ' κ' κ'' sign κ' trail letters λ'; ρ' or ρ'' trail; as ξ' and δέ; letters η', the elements being present, the elements of women. If any woman loves someone, she writes thus: α' α' φ' φ' φ' φ' you do not love me, μ' μ' you do not quarrel with me, but with this one; τ' τ' you do not wish to be, if you wish to be, having learned its power; you tremble and you do not 5 tremble. You are made to tremble and you do not sit still; but you are troubled by them and you weep and you are not heard; φ' you mock me, φ' I have no need of you; but you weep and you are not heard; weeping, standing, sitting down, standing up, being thrown into confusion, donkey, horse, truly abasgos, counted together, early morning, one of the provocations, eighth, running, shutting, wrestling, 10 inflaming, harmonized, expelled; fifth of the five outbursts of the stations.

Sixth beginning. synērismosstō synērigmosstō· phlogistiko sstō· tōn achorigmō· ochnistēs· pnoïstikōs· tarachismomenos ognus· syniismos· phranggelos· phraïllismos· oxystikōs torismontis· draostos· 15 ploïsmos· anabamos proüpourgos syhomorpho gorontis· pylōroïstos· ploïsmos· antimēnos· synodosmos· ochlēsmos tourismos· osbos· kynopos· horismikytēs· adrimos· hodrokotēs gonismos· anidysmos· onimysmikōs· klysmos· aneidōs· tōn apoborymēntēs kai Golgotha· thromosmos· ogyrises· torosobounon· hoplismos· apleistois· 20 tōn prozomō· ergamonithēseis· tōn kamarōn kai tōn trochōn ouramos· established the heaven, light and Moon, stars and cloud, clouds and winds and lightning and thunder and rain they set in place· being wisdom of letters· they set rivers in motion· and rivers murky, murky and turbid· as even the stones run and the 25 gordatoi murmur, murmurings they cry out O Solome Solome delivered delivered us· he did not show them mercy but also many wonders he performed of his own.The many wonders of the vaults and domes, fearsome postures and counters Greek and Roman and prophetic Solomon made according to the archangel that place; there stood signs and 30 markings of expulsions and tokens· signs and of matters· and according to the place of Philip on the right and left. Tokens of the right, in number they have none· but on the left, many matters and treasures· treasures, O treasures of emeralds· and whoever is proven and of letters fearless and a warlord to battle the treasures· and as he wishes 35 it comes to pass· if you do not seize the markings and the crumbling fortresses, you shall not have power over them, the treasures· but seek out ruined fortresses, marble and inscribed columns, travel alone and without purpose. Do not at all sit together with anyone but when meeting them, grasp the token of justice· your mind strikes upon the reasoning of men and 40

4 did he want βινεῖς? 5 εἰμί instead of ἐμέ as it seems. 7 wanted οὐ χρήζω σε. 21 perhaps it was ἐκ τῶν κ. κ. τ. τρ. οὐρανόν ἐκ. 24 perhaps ἐν τῇ σοφίᾳ. 31 σημάδια απελασίας signs of expulsion found by Solomon appear to be characters suitable for driving away demons.

χάννης αὐτόν· μοναχός σου καθέζου, ἵνα ἀπεξουσιάσεις ἅπαντα. Καὶ σοφίαν ἔχε πᾶσαν, τὴν γραμμάτησίν σου ψηφολόγει καὶ μέτρα καὶ ἀριθμὸν ἔχε καὶ μελέτησιν· μοναχός σου ἀνάγνωθι· ἔχε τὸν νοῦν σου εἰς τὴν ἰδικήν σου γραμμάτησιν, ἵνα δόκιμος γένησαι· ἀλλ' ἀγωνίζου
5 αὐτά· μέτρον μέτρον μέτρον καὶ ἐξειμέτριζε αὐτά· σοφικῶς ἀγωνίζου καὶ μὴ ἀμελῇς αὐτῶν.

Ἅρμυς· ξύρισκος· ὀνευτῆς· ὁπολίφθηκος· φορυγμός· σύνισμος· ὀχνοίστις· ἀθνηστικῶς· πλέρωμα· τὰ τῶν ἓξ ἑστηκῶς· νιχισμόλλος, καὶ ἀπονύχισμα ἐνιχίσωμεν· ἓξ τὰς τῶν σῶν ἔχωμεν· ἅλμη εἰσύ·
10 ξοροιστικῶς· συνοδρόκος· ἀπάρτεως· σύνμιλγγος· ὀξυστικῶς συνέλαβον· ἐὰν μὴ συνεγκάλεις με, ἀγκαλιστικῶς φιλεῖς με· πλεῖσμα· κλειστικῶς· σουρούφισμα· σουρουφιστικῶ· ἄνθεον· πιστικώνυμον· τί εἶτον ἀπορηγμένον· τί εἶτον σημέρικον· ἀνιθέσμω· ἀνιγόρηντο; τίς τούτων προσεκάκησεν· τίς τούτων προσεβάλλοντο· συνεμερικῶς· συνάλ-
15 μωσιν· ἐφόρηντο συνήθεις· ἀγαλλιᾶσθε ἡ πρὸ ἐντήσις· ἄνικμον ὄντως.

F. 134v. Ἀρχικῶς καταφησόμενος τατερεύνησης καταθήσεως ἄρτεως· τιμύς· ἀρτικυνός· πλείσταντος· ἐνθυμώτατος· καὶ ἀξιριγόμενα τῆς καταμῆνος ἐπτ..οσμῆνος καταφοίτ(α). τῶν ζ' ἀδελφῶν στίχ(οι) ἑκατερυχθήσαντες εἰς Φιλίππους ἐνταύθις· ἀριστερὸν μέρος τῆς ἐκκλησίας
20 μέσον εἰς βάλτος καὶ εἰς ὕδωρ εἱστήκει κίων καὶ ἑρμηνεύει. εἰς δεξιὸν μέρος αὐτ(οῦ) εἰσι δύο κιβούρια, πλησίον δὲ τοῦ κιονίου εἰσὶν ζ' ἀδελφοί, ἐξ ἀριστερῶν δέ ἐστιν ἡ ἀδελφὴ αὐτῶν καὶ ἄνω αὐτῆς ἐστι τὸ πρᾶγμα τῶν ζ' ἀδελφῶν. καὶ πρὸς τὸ ἀριστερὸν μέρος εἰσὶ στίχοι τῶν ζ' ἀδελφῶν. τέτταρες στίχοι εἰσὶ διὰ τοῦ ὕδατος, ὅπερ
25 ἔφερον οἱ ἓξ ἀδελφοὶ διὰ ρο' νυχθήμερα· καὶ ὁ ἕτερος ἀδελφὸς ἔκτισε τὸ λουτρὸν διὰ νυχθήμερα τρία· ἔχει κιόνια γύρωθεν τοῦ λουτροῦ ρο' καὶ πησοὺς ρλ' καὶ ἤφερον διὰ μιᾶς νυκτὸς δεξαμένας κε' μαρμαρίνας καὶ ἔθηκαν αὐτὰς εἰς τὸ λουτρόν. οἱ δὲ ἓξ ἀδελφοὶ ἔγειρον καμάρας τρισχιλίας ἑξήκοντα, ἵνα φέρουν τὸ ὕδωρ. πλήρωμα δὲ τῶν ρο' νυχθη-
30 κέρων ἔβαλον τὸ ὕδωρ εἰς τὸ λουτρόν, εἶθ' οὕτως ἐτελεύτησαν καὶ ἔβαλον τὴν ἀδελφὴν αὐτῶν εἰς κιβούριον καὶ ἄνωθεν ἔβαλον ἑπτὰ χαλκουτζίκια. ὀψιλῶς περιπατεῖ καὶ ἀκριβῶς γυρεύει καὶ ψηλαφεῖ, πάντως καὶ διὰ πάντων εὑρίσκει πράγματα καὶ στίχους πολλούς.

3 ἀνάγνωθε cod. 4 ἐδικὴν cod. 6 αὐτῶ cod. 9 unguium resectorum quantus in magia usus, satis constat. Cf. Riess ap. Pauly-Wiss., I, 85; Hesiod. op., 742; Plin. 28, 86; Lapid. gr., 41, 1; Kaegi, *Abh. f. Schweizersidler*, 63; *Liebrecht zur Volkskunde*, 319, 367. fuitne ὀνυχίσωμεν? 11 ἀγγαλιστικῶς cod. 19 nempe εἰς ἀρίστ. 20 εἰς] ἐκ cod. 22 ἀριστερὸν cod. 27 πίσους volebat opinor. 33 πάντων καὶ διὰ πάντως cod.

hannes him; sit alone by yourself, so that you may have authority over all things. And possess all wisdom; reckon your letters with calculation, and have measure and number and study; read alone by yourself; keep your mind on your own letters, so that you may become proven; but strive at these things; measure measure measure and measure them out; strive wisely and do not neglect them.

Armys; xyriscos; aneutis; opoliphtikos; phorygmos synismos; ochnoistis; athnistikos pleroma; those of the six standing; nichismollos, and clipping of nails let us clip; let us have six of yours; you are the brine; xoroistikos; synodrokos; aparteos; synmilggos; oxystikos I seized together; if you do not embrace me, you embrace me in a loving manner; pleisma; kleistikos; sourouphisma; sourouphostiko; antheon; pistikonymon; what was said in perplexity; what was said of today; anithesmo; anagorento; who of these caused harm; who of these was attacked in a common manner; synalmosis; they were accustomed to be born; rejoice, the prior tension; truly without moisture. Γ. 134. Archically to be affirmed of the investigation of the deposition of arteos; timys; artikynos; pleistantos; enthymotatos; and the things worthy of the monthly seventh... osminos kataphoita. The verses of the Seven Brothers were buried on both sides at Philippi here; in the left part of the church there stood a column in the middle in marsh and in water, and it interprets. On the right side of it there are two ciboriums, and near the column are the Seven Brothers, and on the left side is their sister, and above her is the matter of the Seven Brothers. And on the left side are the verses of the Seven Brothers. there are four rows through the water, which the six brothers brought over 170 days and nights; and the other brother built the bath in three days and nights; it has columns around the bath, 170, and stones 230, and they brought in a single night 25 marble cisterns and placed them in the bath. The six brothers raised 3,060 arches, so that they might carry the water. At the completion of the 170 days and nights they put the water into the bath, and thereupon they died, and they placed their sister in a ciborium, and above it they placed seven small bronze vessels. He walks carefully and searches precisely and feels his way, and in every case and by all means he finds objects and many verses.

3 ἀνάγνωθε cod. 4 εδικήν cod. 6 αὐτῷ cod. 9 how great the use of clipped nails in magic is, is well established. Cf. Riess ap. Pauly-Wiss., I, 85; Hesiod. op., 742; Plin. 28, 86; Lapid. gr., 41, 1; Kaegi, Abh. f. Schweizersidler, 63; Liebrecht zur Volkskunde, 319, 367. was it perhaps ὀνυχίσωμεν? 11 ἀγγαλιστικῶς cod. 19 namely εἰς ἀρίστ. 20 εἰς] ἐκ cod. 22 ἀριστερὸν cod. 27 πίσους he wanted, I think. 33 anyway and by anyway cod.

## Incantamenta varia [1].

In cod. 12 = med. gr. 27 (cf. p. 56) f. 122v hoc extat incantamentum: Πρὸς τὸ στῆσαι αἷμα εἰπὲ οὕτως· ἐκ τῆς ἀβροχίας τοῦ ἁγίου Ἠλία ἔτη τρία· οὐρανὸς οὐκ ἔβρεξεν ἔτη τρία καὶ μῆνας ἕξ· ὁ οὐρανὸς ἀπὸ χαλκοῦ καὶ ἡ γῆ ἐσιδηρώθη. ἀλλὰ ἀπόστειλον τὸν ἄγγελόν σου τὸν Ῥαφαὴλ καὶ δῆσον καὶ βούλωσον τὰς φλέβας τοῦ δούλου τοῦ θεοῦ τοῦ δεῖνος εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

### F. 182. Εἰς ῥίγον.

<Γ>ράψον εἰς μῆλον ἢ εἰς κυδώνιον ἢ εἰς πρόσωπον ψωμίου καὶ δίδου ἐσθίειν, ὅταν μέλλῃ ταράσσεσθαι. Χριστὸς ἐγεννήθη, Χριστὸς ἐβαπτίσθη, Χριστὸς ἐσταυρώθη, Χριστὸς ἐτάφη, Χριστὸς ἀνεβίω τριήμερος διώκων τοὺς δαίμονας· διὸ φεῦγε καὶ σύ, ῥιγοπύρετον τριταῖε τεταρταῖε καὶ ἐφημερινέ, ἀπὸ τοῦ δούλου τοῦ θεοῦ τοῦ δεῖνος· εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. ἀμήν.

Subiungo similia e cod. medic. graec. 52, ubi talia extant inde a fol. 87v. — F. 91v. Πρὸς τὸ στῆσαι αἷμα. Κύριε ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὁ στήσας τὸν Ἥλιον κατὰ Γαβαὼ καὶ τὴν Σελήνην κατὰ Φάραγγα, στῆσον τὴν φλέβα τοῦ αἵματος.

F. 92. Πρὸς τὸ στῆσαι αἷμα ῥινός. Γράφε εἰς τὸν ὠμοπλάτην τοῦ ἀνθρώπου· Στήτω ὁ Ἥλιος κατὰ Γαβαὼ καὶ ἡ Σελήνη κατὰ Φάραγγα.

4 ἄγγελός cod. 9 πρόσπ' cod. 11 ἀνεβίω incertum.

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[1] Addo similem formulam e cod. phil. gr. 220, in quo astrologica non occurrunt; nam quae in f. 187 extat inscr. (vel subscr.) Στεφάνου ἰατροῦ Ἀθηναίου φιλοσόφου, ad astrologum certe non pertinet.

Various Incantations [1].

In cod. 12. ===== med. gr. 27 (cf. p. 56) f. 122 the following incantation is found: To stop blood, say thus: From the drought of holy Elijah, three years; heaven did not rain for three years and six months; heaven was made of bronze and the earth was turned to iron. But send your angel Raphael and bind and seal the veins of the servant of God, so-and-so, in the name of the Father and of the Son and of the Holy Spirit, now and always and unto the ages of ages.

## Γ. 182. For fever.

"Write on an apple or on a quince or on the surface of a piece of bread and give it to eat, when he is about to be seized by a fit. Christ was born, Christ 10 was baptized, Christ was crucified, Christ was buried, Christ rose again on the third day driving out the demons; therefore flee you also, shivering-fever, tertian, quartan, and quotidian, from the servant of God, so-and-so; in the name of the Father and of the Son and of the Holy Spirit. Amen.

I add similar items from cod. medic. graec. 52, where such things exist from f. 15 fol. 87. - F. 91r. To stop blood. Lord God of Abraham and Isaac and Jacob, who stopped the Sun at Gibeon and the Moon at the Valley, stop the vein of blood.

F. 92. To stop a nosebleed. Write on the shoulder blade of the person: let the Sun stop at Gibeon and the Moon at 20 the Valley.

4 ἄγγελός cod. 9 prsπ' cod. 11 ἀνεβίω uncertain.

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1 I add a similar formula from cod. phil. gr. 220, in which astrological content does not occur; for what stands in f. 187 as an inscription (or subscription) of Stephanus, physician of Athens, philosopher, certainly does not pertain to an astrologer.

# DOROTHEI SIDONII FRAGMENTA METRICA

# METRICAL FRAGMENTS OF DOROTHEUS OF SIDON

# DOROTHEI SIDONII FRAGMENTA METRICA

## Dorothei versus ab Hephaestione servati[1].

Dorothei poetae olim in hoc litterarum genere nobilissimi versus infra edimus paene omnes qui aetatem tulerunt; nam praeter eos quos Hephaestion transcripsit (qui multo plures in solutam orationem transformavit), hi tantum mihi noti sunt.

I. Rhetor. c. 2 (*Catal.*, I, 146), Iulianus Laodic. (*Catal.*, IV, p. 105), Iulianus Halicarn. (ed. Usener, *Rhein. Mus.*, N. F. LV, 332) :

Σχήμασι τριπλεύροις κακοεργέες ἀμβλύνονται·
ἀστὴρ δ' οὐκέτι φαῦλος, ἐπὴν ἀγαθὸν τόπον εὕρῃ·
οὐδὲ τόπος δὲ κακός, χρηστὸν ὁπότ' ἀσπάζοιτο.

II. Tzetz. in Hom., p. 827 B. (citatus a Roepero *Lectiones Abulpharagianae*, 1844, p. 45, qui de Dorotheo pluribus disputat) :

πολλὰ δὲ ναυμαχίῃσιν ἔνι σκάφη ἐξαπολεῖται.

III. Anon. in Ptolem. tetrab., p. 140 (Roeper, l. c.) : ἐπικάμπτια δὲ λέγει τὰ τετράγωνα τῶν ἐκλειπτικῶν συνδέσμων· οὕτω καὶ παρὰ Δωροθέῳ ἔχεις εἰρημένον· ἐπικάμπτια λυγρά.

IV. Caput in *Catal.*, II, 195, Δωροθέου περὶ ἐπεμβάσεων vestigia dictionis epicae servavit complura a nobis distincta, quorum gravissima sunt haec :

201, 12 λέχος ἀντήλλαξε καὶ ἥττονι φωτὶ συνῆψεν.
202, 3 ἐκ δ' ἀλόχων πηῶν τε φιλοφροσύνην κατὰ δῶμα.
202, 16 νωχελίην θυμοῦ καὶ ἀεργείην ἅμ' ὀπάζει.
202, 21 Ζῆνα τριγωνίζων Φαίνων μάλα γ' ἐσθλὸς ὑπάρχει.
202, 23 Πυρόεντι τρίγωνος ἐὼν Φαίνων μέγ' ἄριστος.

V. Versus novem a Palcho servati, *Catal.*, I, p. 108, cf. supra, p. 67.

4 ἐπεὶ ... εὕροι codd. 5 ὅτε ἀσπάζεται L.

[1] Hephaestion nobis traditur codicibus A (Paris. 2841) in libri tertii capite quinto deficiente, de quo quae refero Engelbrechtio debeo, et P (Paris. gr. 2417), cum quo versus Dorotheanos ipse contuli; apographi tantum vices gerit Matri-

# METRICAL FRAGMENTS OF DOROTHEUS OF SIDON

## Verses of Dorotheus preserved by Hephaestion [1].

We publish below nearly all the verses of the poet Dorotheus, once most celebrated in this literary genre, that have survived; for besides those which Hephaestion transcribed (who transformed far more into prose), only these are known to me.

I. Rhetor c. 2 (Catal., I, 146), Julian Laodice. (Catal., IV, p. 105), Julian Halicarnassus. (ed. Usener, Rhein. Mus., N. F. LV, 332) :

Malefics are blunted by triangular figures;
a star is no longer malign when it finds a good place;
nor is a place evil when it embraces a good one.

II. Tzetz. in Hom., p. 827 B. (cited by Roeper, Lectiones Abulpharagianae, 1844, p. 45, who discusses Dorotheus at length):

Many ships shall be destroyed in naval battles.

III. Anon. in Ptolem. tetrab., p. 140 (Roeper, l. c.): he calls the squares of the ecliptic conjunctions "epicamptia"; so too you find it stated in Dorotheus: epicamptia lygra.

IV. A chapter in Catal., II, 195, Δωροθέου περὶ ἐπεμβάσεων has preserved several traces of epic diction distinguished by us, of which the most significant are these:

201, 12 he exchanged his marriage bed and joined with a lesser light.
202, 3 and from wives and kinsmen affection throughout the house.
202, 16 he bestows sluggishness of spirit and idleness together.
202, 21 Saturn forming a trine with Jupiter is very favorable indeed.
202, 23 Saturn in trine with Mars is most excellent.

V. Nine verses preserved by Palchus, Catal., I, p. 108, cf. above, p. 67.

4 ἐπεὶ ... εὕροι codd. 5 ὅτε ἀσπάζεται L.

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* Hephaestion is transmitted to us by codices A (Paris. 2841), deficient in the fifth chapter of the third book, regarding which what I report I owe to Engelbrecht, and P (Paris. gr. 2417), with which I myself collated the Dorothean verses; the role of apograph only is played by Matri-

## De finibus.

Hephaest., I, 1, p. 47, 26, διεῖλον δὲ τὰ ὅρια [sc. τοῦ Κριοῦ] οἱ παλαιοὶ Αἰγύπτιοι καὶ Δωρόθεος [δὲ add. P] ἐμμέτρως οὕτως·

ἓξ δ' ὁρίων ἐπέχει μοίρας Φαέθων ἐνὶ τούτῳ
τὰς πρώτας· μετέπειτα δ' ἴσας λάχεν ἡ Κυθέρεια·
ὀκτὼ δὲ Στίλβων τρίτατος, Πυρόεις δέ τε πέντε·
4 τὰς δ' ὑπολειπομένας ἔλαχεν Φαίνων ἴσα Θούρῳ.

Hephaest., I, 1, p. 49, 17, de Tauro : τὰ δὲ ὅρια οὕτως·

5 † ὀκτὼ δ' ἔλαχε πρώτας ὁρίων μοίρας Κυθέρεια
ἐν τούτῳ· Στίλβων δὲ μετ' αὐτὴν ἔλλαχε μοίρας
δὶς τρεῖς· καὶ Φαέθων ἔλαχ' ὀκτώ, πέντε δὲ Φαίνων·
τὰς δ' ὑπολειπομένας ἔλαχεν Πυρόεις μετὰ τούσδε.

Hephaest., I, 1, p. 51, 2, de Geminis : τὰ δὲ ὅρια οὕτως·

Στίλβων δ' ἐν τούτῳ προτέρας ἓξ ἔλλαχε μοίρας,
τὰς δ' ἴσας Φαέθων· τριτάτη Παφίη λάχε πέντε,
11 ἑπτὰ δὲ θοῦρος Ἄρης, ἓξ δ' αὖ Φαίνων μετέπειτα.

Hephaest., I, 1, p. 52, 18, de Cancro : τὰ δὲ ὅρια οὕτως·

12 ἑπτὰ δὲ τὰς προτέρας ὁρίων μοίρας λάχε Θοῦρος
ἐν τούτῳ· μετέπειτα δέ <θ'> ἓξ λάχεν ἡ Κυθέρεια·
τὰς δ' ἴσας Ἑρμῆς, φαέθων Ζεὺς ἑπτὰ μετ' αὐτόν·
15 δὶς δὲ δύω πυμάτας ἔλαχεν Κρόνος ἀγκυλομήτης.

Hephaest., I, 1, p. 54, 9, de Leone : τὰ δὲ ὅρια οὕτως·

16 ἓξ δ' ἐπέχει Φαέθων προτέρας μοίρας ἐνὶ τούτῳ·
πέντε δ' ἔχει Παφίη, Φαίνων δ' ἔχει ἑπτὰ μετ' αὐτήν·
ἓξ δ' ἔχει Ἑρμείας, πυμάτας δ' ἓξ ἔλλαχεν Ἄρης.

Hephaest., I, 1, p. 55, 25, de Virgine : ἡ δὲ τῶν ὁρίων τάξις οὕτως.

19 ἑπτὰ δὲ τὰς προτέρας ἔλαχε Στίλβων ἐπὶ τοῦδε
μοίρας, καὶ δέκα Κύπρις ἔχει· Φαέθων δὲ μετ' αὐτήν
τέσσαρας, ἑπτὰ δ' Ἄρης, πυμάτας δύο δ' ἔλλαχε Φαίνων.

1 ἐπεῖχε A P, corr. Salmas. τούτων P. 2 κἄπειτα P. 3 τρίτατον P. 4 εἰς ἀθούρω P. 5 ὀκτὼ ἔχει Ludwich. 6 δὲ στίλβων P. ἔλαχε A P, corr. Matrit. 8 ὑπολειμένας A P. 9 ἓξ om. A ut vid. 10 τριτὰ τῇ P, τρίτας A. 14 ἑρμίας P, ἑρμείας A, possis τῇ δ' ἴσα Ἑρμείας. 16 προτέρας bis P. ἐν P. 17 δ' post Φαίνων om. A. 18 ἔλαχεν P. 20 μετ' Ludwich] κατ' A P.

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tensis octoginta fere versus exhibens ab homine aliquo docto ex Hephaestionis codice A ut videtur excerptos; de quo cf. Engelbrecht p. 14. In vitiis codicum exscribendis modicus fui; γαιγαῶτι igitur pro γεγαῶτι et λύσιεν pro λύσειεν et similia raro tantum attuli.

On the limits.

Hephaest., I, 1, p. 47, 26, the ancient Egyptians and Dorotheus divided the limits [sc. of Aries] in verse as follows:

Six degrees of the terms does Phaethon hold in this one,
the first ones; and after these, the Cytherean received an equal number,
eight does Stilbon as third, and Pyroeis five,
4 and the remaining ones Phaenon received, equal to Thouros.

Hephaest., I, 1, p. 49, 17, de Tauro: tà dè öpia oûtWS*

5 + Eight did the Cytherean receive as the first degrees of the terms
in this one; and Stilbon after her received degrees
twice three; and Phaethon received eight, and five did Phaenon;
and the remaining ones Pyroeis received after these,

Hephaest., I, 1, p. 51, 2, de Geminis: τὰ δὲ ὅρια οὕτως·

Stilbon in this one received the first six degrees,
and an equal number Phaethon, and the third, the Paphian, received five,
11 and seven did fierce Ares, and six again Phaenon thereafter.

Hephaest., I, 1, p. 52, 1s, de Cancro: τὰ δὲ ὅρια οὕτως·

12 Seven of the first degrees of the terms did Thouros receive
in this one; and thereafter six did the Cytherean receive,
and an equal number Hermes, and Phaethon Zeus seven after him;
15 and four in total, the last ones, did Kronos of crooked counsel receive.

Hephaest., I, 1, p. 54, 9, de Leone: τὰ δὲ ὅρια οὕτως·

16 Six does Phaethon hold of the first degrees in this one;
five does the Paphian hold, and Phaenon holds seven after her;
six does Hermeias hold, and the last six Ares received.

Hephaest., I, 1, p. 55, 25, de Virgine: the order of the terms is as follows.

19 Seven of the first ones did Stilbon receive in this one
degrees, and Cyprus holds ten; and Phaethon after her
four, and Ares seven, and Phaenon obtained the last two.

1 ἐπεῖχε A P, corr. Salmas. τούτων P. 2 κάπειτα P. 3 τρίτατον P. 4 εἰς ἀθούρω P. 5 ὀκτὼ ἔχει Ludwich. 6 δὲ στίλβων P. ἔλαχε AP, corr. Matrit. 8 ὑπολειμένας A P. 9 om. ἕξ A ut vid. 10 τριτὰ τῇ P, τρίτας A. 14 ἑρμίας P, Ἑρμείας A, possis τῇ δ᾽ ἴσα Ἑρμείας. 16 προτέρας bis P. ἐν P. 17 δ' post Φαί-νων om. A. 18 ἔλαχεν P. 20 μετ' Ludwich) κατ' A P.

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tensis exhibiting approximately eighty verses excerpted, as it appears, from Hephaestion's codex A by some learned individual; concerning which cf. Engelbrecht p. 14. In transcribing the errors of the codices I was sparing; I therefore cited γαιγαῶτι for γεγαώτι and λύσιεν for λύσειεν and similar instances only rarely.

Hephaest., I, 1, p. 57, 17, de Libra : τὰ δὲ ὅρια οὕτως·

22 ἓξ δ' ὁρίων μοίρας ἔλαχεν Φαίνων ἐνὶ τούτῳ·
ὀκτὼ δὲ Στίλβων, ἀστὴρ μέγας Ἑρμάωνος·
ἑπτὰ δὲ Ζεὺς φαέθων, Παφίη δ' ἴσας λάχεν ἑπτά·
25 τὰς δ' ὑπολειπομένας δισσὰς λάχεν Ἄρεος ἀστήρ.

Hephaest., I, 1, p. 59, 7, de Scorpio : τὰ δὲ ὅρια οὕτως·

26 ἑπτὰ δέ τοι μοίρας ὁρίων Πυρόεις λάχε τούτου,
τέσσαρας αὖ Παφίη, ὀκτὼ Στίλβων μετέπειτα,
πέντε Ζεὺς φαέθων, πυμάτας δ' ἓξ ἔλλαχε Φαίνων.

Hephaest., I, 1, p. 61, 10, de Sagittario : τὰ δὲ ὅρια οὕτως·

29 δώδεκα δὲ προτέρας Φαέθων μοίρας λάχε τούτου·
πέντε δέ τοι Παφίη, τρίτατος Στίλβων μετὰ τούσδε
τέσσαρας Ἑρμείας ἔλαχεν, Φαίνων δέ τε πέντε·
τὰς δὲ ὑπολειπομένας Ἄρης λάχε δὶς δύο μοίρας.

Hephaest., I, 1, p. 63, 7, de Capricorno : τὰ δὲ ὅρια οὕτως·

33 ἑπτὰ δὲ τὰς πρώτας ἔλαχε Στίλβων πάλι μοίρας·
ἑπτὰ δέ τοι Φαέθων, δὶς τέσσαρας ἡ Κυθέρεια·
Φαίνων δὶς δύ' ἔχει, πυμάτας δ' Ἄρης ἴσα τούτῳ.

Hephaest., I, 1, p. 64, 21, de Aquario : τὰ δὲ ὅρια οὕτως·

36 ἑπτὰ δὲ τὰς προτέρας Ἑρμῆς λάχεν, εἶτα μετ' αὐτόν
ἓξ μοίρας Κύπρις, Φαέθων μετέπειτα λάχ' ἑπτά·
πέντε δὲ θοῦρος Ἄρης, πυμάτας δὲ Κρόνος λάχε πέντε.

Hephaest., I, 1, p. 66, 8, de Piscibus : τὰ δὲ ὅρια οὕτως·

39 δώδεκα δὲ προτέρας μοίρας λάχε Κύπρις ἁπάσας,
δὶς δὲ δύω Φαέθων, Στίλβων τρεῖς, ἐννέα Θοῦρος,
τὰς δ' ὑπολειπομένας δισσὰς Φαίνων λάχε μοίρας.

## Quae regiones singulis signis subiaceant.

Hephaest., I, 1, p. 47, 16, Eng. de Ariete : τούτῳ δὲ ὑπόκειται·

42 ἀρχαίη Βαβυλών, Τυρίου Βήλοιο πόλισμα,
ὕστατα δ' Ἀρραβίη, γείτων χθονὸς Αἰγύπτοιο.

Hephaest., I, 1, p. 49, 11, de Tauro : προσοικειοῦνται δὲ αὐτῷ <αἱ> χῶραι οὕτως·

44 θηρὶ δ' ὑπέστρωται κλίμα Μηδικὸν Ἀρραβίη τε
ἡ δὲ καὶ εὐβώλοιο καλὸν πέδον Αἰγύπτοιο.

24 λαχαινα P. 28 ἔλαχε P. 30 τρίτας A P, corr. Koechly. 33 πάλιν A P. 34 τι A. 37 μοίρας om. A ut vid. 41 ὑπόκεινται P. 42 ἀρχαῖοι P. βύλοιο P. 43 ὕστατος P. αἰγύπιοι P. 45 αἰγυπτίοιο A.

Hephaest., I, 1, p. 57, 17, on Libra: the boundaries are as follows:

22 Phaenon obtained six degrees of the boundaries in this sign;
and Stilbon, the great star of Hermaon, eight;
and Zeus Phaethon seven, and Paphie obtained an equal seven;
25 and the star of Ares obtained the two remaining degrees.

Hephaest., I, 1, p. 59, 7, on Scorpio: the boundaries are as follows:

26 and Pyroeis obtained seven degrees of the boundaries of this sign,
and Paphie four in turn, then Stilbon eight,
Zeus Phaethon five, and Phaenon obtained the last six.

Hephaest., I, 1, p. 61, 10, on Sagittarius: the boundaries are as follows:

29 and Phaethon obtained the first twelve degrees of this sign;
and Paphie five, and third Stilbon after these,
Hermeias obtained four, and Phaenon five in turn;
and Ares obtained the remaining degrees, twice two.

Hephaest., I, 1, p. 63, 7, on Capricorn: the boundaries are as follows:

33 and Stilbon again obtained the first seven degrees;
and Phaethon seven, and Cythereia twice four
Phaenon has twice two, and Ares at the end has the same.

Hephaest., I, 1, p. 64, 21, on Aquarius: the terms are as follows:

36 Hermes received the first seven, then after him
Cypris six degrees, then Phaethon received seven;
five for fierce Ares, and at the end Cronus received five.

Hephaest., I, 1, p. 66, s, on Pisces: the terms are as follows:

39 Cypris received all twelve of the first degrees,
Phaethon twice two, Stilbon three, Thouros nine,
and the remaining two degrees Phaenon received.

## What regions are subject to each sign.

Hephaest., I, 1, p. 47, 16, Eng. on Aries: subject to this sign are:

42 ancient Babylon, the city of Tyrian Belus,
and last Arabia, neighbor of the land of Egypt.

Hephaest., I, 1, p. 49, 11, on Taurus: the following regions are associated with it:

44 beneath the Bull lies the Median clime and Arabia,
and also the fair plain of fertile Egypt.

24 lachaena P. 28 elache P. 30 tritas A P, corr. Koechly. 33 palin AP. 34 ti A. 37 moiras om. A ut vid. 41 hypokeintai P. 42 archaioi P. byloio P. 43 hystatos P. aigyptioi P. 45 aigyptioio A.

Hephaest., I, 1, p. 50, 26, de Geminis : ὁμοίως κατὰ Δωρόθεον·

46 ἔστι δὲ φωνῆεν κλίμα Καππαδοκῶν ὑπὸ τῷδε
ἠδέ τε Περραίβων καὶ Φοινίκων θεοτεύκτων.

Hephaest., I, 1, p. 52, 12, de Cancro :

48 τῷ δ' ὑπὸ Θρῃϊκίων καὶ Αἰθιόπων κλίμα κεῖται.

Hephaest., I, 1, p. 54, 5, de Leone :

49 τῷ δ' ὑπόκειθ' Ἑλλὰς Φρυγίη θ' ἅμα καὶ στόμα Πόντου.

Hephaest., I, 1, p. 55, 17, de Virgine :

50 τῇ δ' ὕπο πᾶσα Ῥόδος καὶ Κυκλάδες ἄμμιγα νῆσοι
καὶ δρύες Ὠγύγιαι, ἃς Ἀρκάδες ἄνδρες ἔδεσκον,
καὶ βαθυδινήεις τε μέγας ῥόος Ὠκεανοῖο
καὶ κλίμ' Ἀχαϊκὸν ἔσχε † Λακωνίδας ἠδὲ Λακώνων.

Hephaest., I, 1, p. 57, 8, de Libra :

54 καὶ κλίμα Κυρήνης ὑπὸ χηλαῖς
Ἰταλίη χώρη τε πέλει πλάστιγγας ὑπ' αὐτάς.

Hephaest., I, 1, p. 59, 1, de Scorpio :

56 ὑπὸ δ' αὐτῷ ἔπλετο πᾶσα
Καρχηδών, Τυρίης Διδοῦς χερὶ δωμηθεῖσα,
Ἄμμωνος Λιβύη † τ' ἐπ' ὄμμασι Σικελίη χθών.

Hephaest., I, 1, p. 60, 25, de Sagittario :

59 ἔστρωται δ' ὑπὸ τῷδε βαθύπλουτον κλίμα Γάλλων
καὶ Κρήτη, Κρονίδαο Διὸς τρόφος· ἡ δέ γε Μυσῆς
ἁρπαγίμης ὑμέναιος ἔφυ κρατερῆς Εὐρώπης.

Hephaest., I, 1, p. 62, 30 de Capricorno :

62 τῷ δ' ὑπὸ Κιμμερίη τέταται χθὼν ἡ πανέρημος.

## De trigonis.

Hephaest., I, 6 (Περὶ τῶν τριγώνων ὡς Δωρόθεος).

63 Κριὸς χαιτήεις τε Λέων τόξοιο τε ῥυτὴρ
ἤματι Ἠελίοιο, Διὸς δέ τε νυκτὶ ἔασιν
65 ἀλλάγδην· αἰνὸς δὲ Κρόνος τριτάτην λάχεν αἶσαν.
Ταύρου Παρθενικῆς καὶ Αἰγόκερω κρατέουσιν

46 τόδε P. 47 περεβίων A. περρεβίων P. 48 θρηκίων A. 51 ἃς om. A. 52 βαθυδινίης P, βαθυδίνης A. ὠκεανοῖς P. 53 ἀχαικον A P, corr. Koechly. λακωνίδος A. 54 κορήνης P. 56 αὐτὸν A P, corr. Koechly. 57 καλχηδὼν A P, corr. Iriarte. χειρὶ A P. 58 ὑπ' pro ἐπ' A. 60 κρονίδου A, κρονίδω P. ἠδέ τε A P, ἠχί τε νύμφης Koechly. 62 κιμερίη A P. τέτατται P. 63 Cf. Bouché-Leclercq, p. 203. τοξότοιο A. 64 ἤματα A, corr. Engelbr., ἤματος Salm. (item v. 67).

Hephaest., I, 1, p. 50, 26, on Gemini: likewise according to Dorotheus

46 beneath this sign lies the vocal clime of the Cappadocians
and also of the Perrhaebians and the divinely-built Phoenicians.

Hephaest., I, 1, p. 52, 12, on Cancer:

48 And beneath it lies the clime of the Thracians and Ethiopians.

Hephaest., I, 1, p. 54, 5, on Leo:

49 And beneath it lie Hellas and Phrygia together and the mouth of the Pontus.

Hephaest., I, 1, p. 55, 17, on Virgo:

50 And beneath it lie all of Rhodes and the Cyclades islands mingled together,
and the Ogygian oaks, which the men of Arcadia used to eat,
and the deep-eddying great stream of Ocean
and the Achaean clime possessed + the Laconian women and the Laconians.

Hephaest., I, 1, p. 57, 8, on Libra:

54 and the clime of Cyrene lies beneath the claws,
and the land of Italy lies beneath the very scales.

Hephaest., I, 1, p. 59, 1, on Scorpio:

56 and beneath it lay all
Carthage, built by the hand of Tyrian Dido,
and the Libya of Ammon + and upon its face the land of Sicily.

Hephaest., I, 1, p. 60, 25, on Sagittarius:

59 And spread beneath it is the deep-wealthy clime of the Gauls
and Crete, nurse of Zeus the son of Cronus; and the bridal of Mysia
sprang from the ravishing of mighty Europa.

Hephaest., I, 1, p. 62, 30 on Capricorn:

62 And beneath the Cimmerian sky stretches the utterly desolate land.

On the trigons.

Hephaest., I, 6 (On the Trigons according to Dorotheus).

63 Aries the long-maned, and Leo, and the bearer of the bow
belong to the day of the Sun, and to the night of Zeus
65 alternately; and dread Kronos obtained the third portion.
Of Taurus, Virgo, and Capricorn have dominion

46 then P. 47 perevian A. perrevian P. 48 Thrikian A. 51 ἀς om. A. 52 παθυ-νδινιις P, παθυδινις A. ὠκεανοῖς P. 53 ἀχαικον AP, corr. Koechly. laconians A.54 korines R. 56 αὐτὸν A P, ' orr. Koechly. 57 calchidon AP, corr.nI54 korines P. 56 αυτον A P, 'orr. Koechly. 57 calchides AP, corr.nIriarte. χειρὶ A P. 58 ὑπ' pro ἐπ' A. 60 kronidou A, kronido P. de te AR,nήχi te nymphis Koechly. 62 kimmerii A P.tetattai P.63 Cf. Bouché-Leclercq,n63 Cf. Bouché-Leclercq,

P. 203. τοξότοιο A. 64 ἤματα A, corr. Engelbr., ήματος Salm. (item v. 67).

ἤματι Ἀφρογενής, νυκτὸς δέ τε δῖα Σελήνη,
καὶ τρίτατος μετὰ τοῖσι θεὸς πολεμοῖσιν ἀνάσσων·
ἐν δέ νυ Παρθενικῇ Μαίης προσλάμβανε κοῦρον.
70 ἐν Διδύμοις Ζυγῷ τε καὶ Ὑδροχόῳ κρυόεντι
ἡμάτιος Φαίνων, ἀτὰρ ἔννυχος Ἀργειφόντης·
τούτων δ' ὑστατίην Κρονίδης μοιράσατο τάξιν.
Καρκίνον αὖτε λάχεν καὶ Σκορπίον ἠδέ τε λοίσθους
Ἰχθύας ἡματίη Κύπρις, Πυρόεις δέ τε νυκτός,
75 καὶ μετὰ τοὺς ἑλικῶπις ἔχει βασίλισσα Σελήνη.

## De locis quibus gaudent stellae.

Hephaest., I, 7.

76 Ἐκ δ' ἄρα τοι τούτων μᾶλλον Κρόνος Ὑδροχοῆϊ,
Ζεὺς δ' ἐνὶ Τοξευτῇ, καὶ Σκορπίῳ ἥδεται Ἄρης·
Κύπρις δ' ἐν Ταύρῳ γάνυται νόον, ἐν δέ νυ Κούρῃ
Ἑρμείας. εἷς δ' ἔστι δόμος φωστῆρος ἑκάστου.

## De altitudinibus.

Hephaest., I, 8.

80 Ἥλιος Κριοῖο κατ' ἐννέα καὶ δέκα μοίρας
ὑψοῦται· Μήνη δὲ περὶ τριτάτην Ταύροιο·
εἰκοστῇ δὲ μιῇ Ζυγοῦ Κρόνος· Αἰγίοχος δὲ
Καρκίνου ἐν δεκαπέντε· καθ' ἑβδομάδος δὲ τετάρτης
Ἄρης Αἰγόκερω· περὶ δ' ἐννέα τρισσάκι Κύπρις
85 Ἰχθύσι· Παρθενικῇ τριτάτης κατὰ πεντάδος Ἑρμῆς·
αἱ δὲ ταπεινώσεις ὑψώματος ἐν διαμέτρῳ.

## De parentibus.

Hephaest., II, 4. Περὶ γονέων .... ὁ δὲ Δωρόθεος ἐν τοῖς ἔπεσι συμβουλεύει τοὺς τριγωνοκράτορας τῶν φώτων σκοπεῖν καὶ αὐτὰ τὰ φῶτα, ἐν ποίοις τόποις τυγχάνουσι καὶ ὁρίοις καὶ τίνες τῶν ἀστέρων σύνεισιν ἢ ὁρῶσιν. καὶ πρὸς τούτοις ἀποφαίνεσθαι χρὴ περὶ ἑκατέρου
5 τῶν γονέων, Ἡλίου μὲν δηλονότι σημαίνοντος τὰ περὶ τὸν πατέρα, Σελήνης δὲ τὰ περὶ τὴν μητέρα. ἐὰν μὲν οὖν συνῇ ἀγαθοποιοῖς τόποις τε καὶ ἀστράσιν ὁ Ἥλιος, ὑπονοητέον εὐτυχῆ καὶ πλούσια τὰ περὶ τὸν πατέρα καὶ αὐτῷ τῷ τέκνῳ τὰ πατρῷα φυλαχθήσεσθαι· ὁμοίως καὶ ἡ

67 νυκτὶ A, corr. cod. Matr. 69 προσλαμλάβαν A. 70 Διδύμοισι Salm., Διδύμοις δὲ Koechly. 73 τε] τοι A. 74 ἤματι A, corr. Koechly. 76 Enumeratio domuum praecessisse putanda est. ὑδρηχόω A. 85 Παρθενικῆς Matr. τρίτης A. 86 ὑψώματα A. 6 συνῇ om. P.

He is Afro-Genus, nocturnal and by the Moon,
and the third with such a god of war, and the Virgin
May wears a crown. The 7th in Gemini, Libra, and
Aquarius, the cryo-intimate eye of the Phaenas,
but the innychus of Argiphontes. Æstatien
Cronidis divided the class.nCancer here lachen
and Scorpion Ède te loisthousnIchthyas hematii
Cyprus, Pyroes de te nyctos,n75 and with the
helicopes he has a queen Moon.

On the places in which the stars delight.

**Hephaest., I, 7.**

76 Hence these are probably Saturn in Aquarius, Zeus in
Sagittarius, and Mars in Scorpio coming to Cyprus,
and in Taurus the law is born, in the daughter of
Hermes. in this city a bright building of each.

On the exaltations.

**Hephaest., I, 8.**

80 Melios Aries at nine and ten degrees
rises Moon about the third Taurus is in
a Libra Saturn Saturn at the fifteenth of
a week and at the fourth of the week Mars
Capricorn at about nine trissaki Cyprusn85
Pisces Virgo the third at fifth Mercury, but the
humiliations of height in diameter.

On the parents.

Hephaest., II, 4. On parents.... Dorotheus, in his verses, advises one to examine the lords of the trigons of the luminaries and the luminaries themselves, in what places and terms they happen to be and which of the stars are in conjunction with or aspect them. And in addition to these things one must make a declaration concerning each of the two parents, since the Sun signifies matters concerning the father and the Moon matters concerning the mother. If, then, the Sun is in conjunction with benefic places and stars, one must suppose that the affairs of the father are fortunate and wealthy and that the paternal inheritance will be preserved for the child himself; likewise also the

67 night A, corr. cod. Matr. 69 hired A. 70 Didymois Salm., Didymoisnὲ Koecbly. 73 te] toi A. 74 we were A, corr. Koechly. 76 Enumeratio domuumnpraecessisse putanda est. hydrichoo A. 85 Parthenikis Matr. third A.n86 high A. 6 plus om. R.

Σελήνη τυχοῦσα τὰ αὐτὰ ποιεῖ. τὸ δὲ ἐναντίον συμβήσεται ἐναντίως εὑρεθέντων τουτέστι κακωθέντων τῶν φώτων· εἴωθε γὰρ πρὸς ταῖς δυσπραγίαις καὶ σίνη ἐν τοῖς σώμασι τῶν γονέων ποιῆσαι. ἐν δὲ ταῖς ἐσχάταις μοίραις τυχόντα τῶν ζῳδίων τὰ φῶτα, μάλιστα τῶν κακοποιῶν ὁρώντων, ἄδοξα τὰ περὶ τοὺς γονεῖς σημαίνει· κἂν ἐν τοῖς ἐκλειπτικοῖς δὲ τυγχάνουσα ἡ Σελήνη, κἂν ἐν ἀγαθοποιοῦ ὁρίοις ᾖ, τὸ μὲν γένος ἐλεύθερον πενιχρὸν δὲ καὶ ὑποτεταγμένον καὶ δούλια ἔργα ποιεῖν σημαίνει.

87 ἐν δ' ἄρ' ὑποχθονίῳ κέντρῳ κερόεσσα Σελήνη ***

καὶ ἐνταῦθα ὡς ἐπὶ τοῦ Ἡλίου σκέπτου τὴν μητέρα.

Ἔστι δέ, φησί, καὶ τρόπος ἄλλος. τὰς ὥρας τῆς γενέσεως λαβὼν ἔκβαλε ἀπὸ τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ Ἥλιος ἑκάστῳ ζῳδίῳ ἐφεξῆς μίαν ὥραν διδούς· καὶ εἰς ὃ ἂν ἐλήξῃ ζῴδιον ὁ ἀριθμός, ἐκείνου τὰ κέντρα σκόπει καὶ τὰς ἄλλας σχέσεις καὶ λέγε τὰ κατὰ τὴν μητέρα. καὶ πάλιν ταῦτα λέγει·

88 Ἥλιος δύνων τοκέων χωρισμὸν ἔτευξε.

## De parentibus.

Hephaest., II, 5. Περὶ προτελευτῆς γονέων. Σκέπτου ἐν τῇ γενέσει, ποῖον τῶν φώτων κεκάκωται, καὶ ἀπ' ἐκείνου στοχάζου περὶ τοῦ προλαμβάνοντος θανάτῳ τῶν γονέων· καὶ τοὺς κλήρους δὲ αὐτῶν ὅρα, τίς μᾶλλον κεκάκωται, καὶ ὁμοίως στοχάζου. ἐπίβλεπε δὲ καὶ τοῦτο, ποῖον τῶν φώτων ἐν τῇ γενέσει στρεφομένης τῆς τοῦ παντὸς φορᾶς πρῶτον ἔρχεται εἰς τὸ ὑπόγειον, καὶ οὕτω λογίζου τὸν προλαμβάνοντα· σημαίνει γὰρ τὴν προτελευτήν.

89 καὶ γενέτην ὀλέκουσι παροίτερον ἠὲ τεκοῦσαν.

ταῦτα μὲν ὁ Δωρόθεος· καὶ τοῦτο δέ φησιν, ὅτι Ἄρης τυγχάνων μετὰ Κρόνου καὶ μάλιστα ἐπίκεντροι.

## De fratribus.

Hephaest., II, 6 (Περὶ ἀδελφῶν)... Ὁ δὲ Δωρόθεος οὕτως·

90 ὅσσοι Τοξότεω βλοσυροῦ τ' ἐφύπερθε Λέοντος.

εἰ δὲ ὠφελοῦνται ἐξ ἀλλήλων, σκεπτέον ἔκ τε τοῦ κλήρου τῆς τύχης καὶ τῶν κλήρων τῶν ἀδελφῶν καὶ ἐκ τῶν ὁρώντων αὐτοὺς ἀστέρων ἢ ἐπόντων.

2 τῶν φ. τουτ. κακωθ. P. 7 δούλεια AP. 9 sequentes versus et hic et infra inertia librariorum perisse videntur. 10 καὶ om. P. nempe τοῦ Ἡλίου <τὸν πατέρα, οὕτως ἐπὶ τῆς Σελήνης>. 13 μίξῃ A. an τὸν κύριον? 16 χωρισμῶν ἔτευξαν P. 20 δὲ om. P. 21 τίς A, ἧς P. 25 hic quoque ceteri versus omissi esse videntur. 30 stellae, quae in Sagittario aut in Leone positae sunt, fratres dant. ὅσως et βλοσυρῷ P.

The Moon, when it so falls, produces the same effects. But the opposite will result when the luminaries are found in an adverse position, that is, when they are afflicted; for in addition to misfortunes it is also accustomed to cause bodily harm to the parents. When the luminaries fall in the final degrees of the signs, especially when the malefics are in aspect, it signifies dishonor regarding the parents; and if the Moon happens to be at an ecliptic point, even if it is within the bounds of a benefic, it signifies that the family is free-born but poor and subject to others, and that they perform servile work.

87 But if the horned Moon is at the subterranean angle, ***
examine the mother here just as in the case of the Sun.

There is, he says, also another method. Taking the hours of the nativity, count from the sign in which the Sun is, assigning one hour to each sign in order; and whichever sign the count ends in, examine its angles and the other configurations, and speak concerning the mother. And again he says the following:

88 The setting Sun brought about separation from parents.

## On the parents.

Hephaest., II, 5. On the prior death of parents. Examine in the nativity which of the luminaries is afflicted, and from that one make your inference about whichever of the parents is taken first by death; and look also at their lots, which one is more afflicted, and likewise make your inference. Observe also this: which of the luminaries, as the revolution of the whole sphere turns, first comes to the subterranean point in the nativity, and thus reckon the one who is taken first; for it signifies the prior death.

89 and they destroy the father or the mother before the other.

These are the words of Dorotheus; and he also says that Mars, when found together with Saturn and especially when angular.

## On brothers.

Hephaest., II, 6 (On Brothers)... And Dorotheus says thus:
90 all those above fierce Sagittarius and Leo.

But if they benefit from one another, this must be examined from the Lot of Fortune and the Lots of the Brothers and from the stars that aspect or are upon them.

2 of the f. of these being afflicted P. 7 slavery AP. 9 the following verses both here and below seem to have been lost through the carelessness of the scribes. 10 καὶ om. P. namely of the Sun <the father, so in the case of the Moon>. 13 μίξη A. an τὸν κύριον 16 χωρισμῶν25 ἔτευξαν P. 20 days man. P.. 21 point A, ñç P. here also the other verses omitted seem to be. n30 stars, which in Sagittarius in Leo are placed, brothers give. As long as I'm running R.

## De infantibus modo genitis.

Hephaest., II, 10. Λέγει δὲ καὶ ταὐτὸ Δωρόθεος ἐν τοῖς περὶ χρόνου ζωῆς· <ἀρίθμει>, φησί, ἐπὶ τῶν νυκτερινῶν γεννωμένων ἀπὸ Ἄρεως ἐπὶ Κρόνον καὶ τὰ τοσαῦτα ἔκβαλλε ἀπὸ τοῦ ὡροσκόπου· καὶ ἐὰν καταλήξῃ εἴς τι ζῴδιον, οὗ κυριεύει Κρόνος ἐπίκεντρος ὤν, ἄτροφον γεννᾶται. ἐπὶ δὲ τῶν ἡμερινῶν ἔμπαλιν ἀπὸ Κρόνου ἐπὶ Ἄρεα καὶ τὰ ἴσα ὁμοίως ἀπὸ τοῦ ὡροσκόπου· καὶ ἐὰν τοῦ τόπου, εἰς ὃν καταλήξει, Ἄρης ἐπίκεντρος ὢν κύριος εὑρίσκεται, ἄτροφον ὁμοίως ποιήσει· κἂν Ἄρης δὲ καὶ Κρόνος ὑπόγειοι ὄντες ἐν θηριώδεσι ζῳδίοις καὶ τὴν Σελήνην ὁρῶσι, τὸ παραπλήσιον ποιοῦσιν.

## De corporis vitiis.

Hephaest., II, 13. Περὶ σινῶν καὶ παθῶν σωματικῶν exposita Ptolemaei sententia pergit : τὰ δὲ παρὰ Δωροθέῳ ὁμοίως σύμφωνα τούτοις· ταῦτα σκεπτέον φησίν. τὸ ς' ζῴδιον θηριῶδες ἢ δίυγρον ἢ καὶ αὐτὸς ὁ τοῦ οἴκου κύριος ἐν τοιούτῳ ζῳδίῳ σίνη ποιοῦσιν· καὶ ὁ μὲν Κρόνος τὰ διὰ ῥευμάτων, ὁ δὲ Ἄρης διὰ καύσεων ἢ θηρίων δηγμάτων ἢ καὶ δορυαλώσεων. ὁ δὲ Ζεὺς κεκακωμένος οὕτως ἐξ οἰνοποσίας ποιεῖ τι κακόν, ἔσθ' ὅτε καὶ τὸ ἧπαρ οἰδαίνει.

Hephaest., II, 14. (Περὶ κλήρου σίνους)... Dorotheus τοῦ τε ὑποχθονίου κέντρου φησὶ τοὺς τριγωνοκράτορας σκοπεῖν...

91 εὖτε μεσουρανέοντος ὑπὲρ ζῴοιο φέρηται.

οὐ μόνον δὲ ἐν τῷ ὑποχθονίῳ κέντρῳ, ὡς εἶπεν, οὔσης τῆς Σελήνης γεννῶνται μικροφυεῖς, ἀλλὰ καὶ αὖθις οὔσης ἐγγὺς τῆς συνόδου μετὰ Κρόνου καὶ ἐν τῷ δυτικῷ ὁρίζοντι· ἀπὸ παρατηρήσεως γὰρ καὶ οὕτως εὑρέθη.

## De honoribus adipiscendis.

Hephaest., II, 18. (Περὶ τύχης ἀξιωματικῆς)... καὶ τὰ παρὰ τοῖς ἄλλοις δὲ καὶ Δωροθέῳ ἐκτιθέμεθα, ἵν' ἐκ πολλῶν δοκίμων τῆς ἀληθείας τὴν συμφωνίαν λάβοιμεν. σκεπτέον οὖν <φησιν> ὁ Δωρόθεος ἀπὸ τῶν τριγωνοκρατόρων οὕτως·

92 τριπλεύρου κρατέοντας, ἐν ᾧ θεὸς Ἥλιός ἐστιν.

φησὶ δὲ δεῖν καὶ τῆς ὥρας τὸν κύριον καὶ τοῦ μεσουρανοῦντος καὶ τοῦ βίου πῶς κεῖνται ἐν τῇ γενέσει. ἐὰν γὰρ εὑρεθῶσι καλῶς κείμενοι, καλὰ σημαίνουσιν, ἂν δὲ ἐναντίως, ἐναντία, ἂν δὲ μέσως, μέσα etc.

2 Adhibui praeter P etiam Vindob. 1, f. 341, cf. supra p. 72. 3 suppl. e Vindob. τῶν νυκτῶν γενν. Vindob. 17 οἰνοποσιτίας P. 21 sc. Luna. μεσουρανήματος P. 23 fort. αὐτῆς. 28 δωροθέου P. Vide etiam versum ex eodem capit. editum supra p. 67, 3.

## On infants just born.

Hephaest., II, 10. Dorotheus says the same thing in his work on the length of life: "Count," he says, "for those born at night from Mars to Saturn, and cast out that many from the ascendant; and if it ends in some sign of which Saturn, being angular, is lord, the child is born without nourishment. For those born by day, conversely from Saturn to Mars, and likewise the same number from the ascendant; and if Mars, being angular, is found to be lord of the place where it ends, he will likewise cause the child to be without nourishment; and if both Mars and Saturn, being under the earth, are in bestial signs and look upon the Moon, they produce the same effect."

## On bodily defects.

Hephaest., II, 13. Περὶ σινῶν καὶ παθῶν σωματικών exposita Ptolemaei sententia pergit: τὰ δὲ παρὰ Δωροθέω ὁμοίως σύμφωνα τούτοις· ταῦτα σκεπτέον φησίν. τό ς' ζῴδιον θηριῶδες ἢ δίυγρον ἢ καὶ αὐτὸς ὁ τοῦ οἴκου κύριος ἐν τοιούτῳ ζῳδίῳ σίνη ποιοῦσιν· καὶ ὁ μὲν Κρόνος τὰ διὰ ῥευμάτων, ὁ δὲ Ἄρης διὰ καύσεων ἢ θηρίων δηγμάτών ἢ καὶ δορυαλώσεων. ὁ δὲ Ζεὺς κεκακωμένος οὕτως ἐξ οἰνοποσίας ποιεῖ τι κακόν, ἔσθ' ὅτε καὶ τὸ ἡπαρ οιδαίνει.

Hephaest., II, 14. (About the lot of sines)... Dorotheus of the 120th hypochthonic center of the trigonocrators aim...

91 when it is carried above the living creature while the midheaven is culminating.

Not only when the Moon is in the subterranean angle, as he said, are those of small stature born, but also again when it is near conjunction with Saturn and on the western horizon; for from observation it was found to be so as well.

## On the attainment of honors.

Hephaest., II, 18. (Περὶ τύχης ἀξιωματικῆς)... and we also set forth the views of the others and of Dorotheus, so that from many approved authorities we might obtain agreement with the truth. Dorotheus says, therefore, that one must examine from the lords of the triplicity in the following manner:

92 the lords of the triplicity in which the god Helios is.

He says that one must also consider how the lord of the hour, the lord of the midheaven, and the lord of livelihood are positioned in the nativity. For if they are found to be well placed, they indicate good things; if unfavorably, the contrary; if moderately, middling results, etc.

2 I have used, in addition to P, also Vindob. 1, f. 341, cf. above p. 72. 3 suppl. from Vindob. τῶν νυκτῶν γενν. Vindob. 17 οινοποσιτίας P. 21 sc. Luna. μεσουρανήματος P. 23 fort. αὐτῆς. 28 δωροθέου P. See also the verse from the same chapter edited above p. 67, 3.

## De militia.

Hephaest., II, 19. (Περὶ πράξεως ποιότητος) enarratis Ptolemaei praeceptis : ταὐτὰ σχεδόν φησι Δωρόθεος λέγων οὕτως· ... ἐκκείσθω πάλιν τὰ παρὰ Δωροθέῳ τοιαῦτα οὕτως· [περὶ κλήρου στρατείας]

93 δίζεο καὶ πρῆξιν τίς τ' ἀνέρος ἐστὶν ἑκάστου.

τῶν μέντοι κέντρων προτάττει τὸ μεσουράνημα, δεύτερον τὸ ὑποχθόνιον, τρίτον τὸν ὡροσκόπον, τέταρτον τὸν κλῆρον τῆς τύχης· τοῦ γὰρ δύνοντος οὐ μνημονεύει.

94 ὅσσοι δὲ ἐν στρατίῃσι φιλοπτολέμοισιν ἔσονται,
τῇδε διδαγμοσύνῃ πεπνυμένος ἐξαγορεύσεις.
πρῶτα μὲν ἐκ Φαίνοντος ἀρίθμεε μέχρι Σελήνης,
ἐξ ὥρης δὲ μεταῦθις· ἐπὴν δὲ τοιοῦτος ἀριθμός
Σκορπίου εἰσαφίκηται ἢ ἐς δέμας Ἀρνειοῖο
οἴκους εἰς Ἄρεως, ἢ ἀστέρος ἀγκυλομήτεω
100 Αἰγοκέρωτα καὶ Ὑδροχόον, στρατίῃσιν ἔνεσται
κεῖνος ἀνήρ· κῆν κέντρον ἔχῃ πτολιπόρθιος Ἄρης
λεύσσων ἀγλαὰ φῶτα καὶ ἣν βεβάῃσιν ἐν ὥρῃ,
† αὐγῆν εἰς πρῆξιν δὲ λάχει βιότοιο μερίζει.
οὐ μὴν ἐν στρατίῃ ποτὲ κύδιμος ἔσσεται ἀνήρ,
105 εὖτέ νυ μὴ σύγκρασιν ἔχῃ Κρονίδης τε καὶ Ἄρης.

## De nuptiis.

Hephaest., II, 21. (Περὶ γάμου ἤτοι συναρμογῶν)... πάλιν δὲ καὶ τὰ ἐν τοῖς ἔπεσι Δωροθέου ἐκ τῶν Νεχεψῶ καὶ τῶν ἄλλων σύνθετα ἐπισυνάψωμεν·

106 αὐτίκα δ' ἀμφὶ γάμοιο διδάξομεν ἱμερόεντος.

ὅταν οἱ μὲν τριγωνοκράτορες ἐν κακοῖς ὦσι τόποις, ἡ δὲ Ἀφροδίτη ἐν καλοῖς, καὶ οὕτω καλῶς γαμοῦσι, μετά τινος μέντοι ζημίας. ἐὰν δὲ ἡ Ἀφροδίτη ἐν κακοῖς, οἱ δὲ τριγωνοκράτορες ἐν καλοῖς, Ζεὺς δὲ καὶ Ἄρης αὐτὴν ἐπίδωσι, ποιεῖ φησι

107 ῥεμβάδα καὶ φοιτῶσαν, ὅπῃ κύρσειεν ἑταίρους.

ἡνίκα δὲ ὁ μὲν πρῶτος τριγωνοκράτωρ καλῶς κεῖται, ὁ δὲ δεύτερος κακῶς, τὰ πρῶτα τῆς συναφῆς τοῦ γάμου καλὰ σημαίνει, τὰ δὲ

6 τις ♂ (i. e. Ἄρης vel potius Ἄρεος) ἀνέρος ἐστίν P. 10 ὅσοι et φιλοπολέμοισιν P. 14 ἰσαφίκητες ἢ ἐς δέσμας ἀρνίῳ P. 17 ἔχει πολυπτόρθιος P. 19 possis αὔξησιν πρῆξίν τε. 20 ἕπεται P. 21 εὐγενεῖ μὴ P. 25 συνδέτων P. 26 διήξομεν, fort. scripsit διίξομεν. fort. post hunc versum nonnulli omissi sunt. 33 καλῶς P.

On military service.

Hephaest., II, 19. (Περὶ πράξεως ποιότητος) after setting out the precepts of Ptolemy: Dorotheus says almost the same thing, speaking as follows: ... let the following passages from Dorotheus also be set out thus: [on the lot of military service]

93 he seeks both the action and what each man's occupation is.

Among the pivots, however, he places the Midheaven first, second the Lower Heaven, third the Horoscope, fourth the Lot of Fortune; for he makes no mention of the Descendant.

94 All those who shall be engaged in war-loving military campaigns,
you, having learned wisdom through this teaching, shall declare.
First count from Saturn as far as the Moon,
then from the hour; and when such a count
reaches Scorpio or the body of the Ram,
the houses of Mars, or of the crooked-counselled star
100 Capricorn and Aquarius, that man will be
in military service; when war-sacking Mars holds a pivot,
looking upon the bright luminaries and if he stands upon the hour,
† he obtains his light and divides the portion of his life's occupation.
Yet never shall a man be glorious in military service
105 unless Saturn and Mars have a blending together.

On marriage.

Hephaest., II, 21. (On marriage, i.e. conjugations)... again, let us add what is in the later works of Dorotheus from Nehepses and other compounds

106 And straightway we shall teach concerning lovely marriage.

When the lords of the triplicity are in evil places, but Venus is in good ones, even so they marry well, yet with some loss. But if Venus is in evil places and the lords of the triplicity are in good ones, and Jupiter and Mars aspect her, he says it produces

107 a wandering woman who goes wherever she may meet companions.

But when the first lord of the triplicity is well placed and the second badly, it signifies that the early stages of the union of marriage are good, but the

6 the O' (i. e, Ares vel potius Areos) aneros is R. 10 those who are pro-warR. 14 Ïsafikites ἀ Ἀ δεσμας Αρνίῳ R. 17 ἔχει πύλπτορθιος R. 19 possisnaῦσιν prxin te. 20 follows P. 21 εὐγενεῖ μὴ P. 25 ligands P. 26 diixomen,nfort. scripsit diixomen fort. post hunc versum nonnulli omissi sunt. 33 welcome R.

ἔσχατα φαῦλα, ἐναντίως δὲ ἐχόντων ἐναντία. καὶ τὰ περὶ τοῦ γάμου νόει·

108 πάντοτε δ' Ἀφρογενὴς κέντρον δυτικὸν κατέχουσα

*** ἐὰν δὲ ᾖ Ἀφροδίτη ὁμοῦ καὶ Ζεύς, Κρόνος δὲ ἀλλαχόθεν ἴδῃ αὐτοὺς ἢ καὶ Ἄρης, ταῖς δεσποίναις ἑαυτῶν συγκοιμῶνται. καὶ ἐπὶ τῶν θηλειῶν τὸ αὐτό σοι νοείσθω. Ἀφροδίτη ὡρονομοῦσα παρὰ τὴν αἵρεσιν ἤτοι μεσουρανοῦσα ὑπὸ τὰς αὐγὰς τοῦ Ἄρεως κεκεντρωμένου πρὸς αὐτὴν ποιεῖ γάμον ἐκ ταπεινοῦ καὶ Ἑρμοῦ ἐποπτεύσαντος δημοσίαν καὶ μιγάδα ἄξει εἰς γάμον. ἐὰν δὲ τὸ Ζ' ζώδιον [τὸ] ἀπὸ τῆς ὥρας κακωθῇ ἀπὸ κακοποιοῦ ἢ καὶ ὑπαύγου, τάδε ποιεῖ. Κρόνος μὲν ** διαφέρει ἕνεκα ἀρχαίων ἢ ἀποθανόντων πράξεις, ὁ δὲ Ζεὺς ἕνεκα δημοσίων, ὁ δὲ Ἑρμῆς ἕνεκα λογιστικῶν καὶ τοιούτων· ἢ καὶ γυναῖκας ποιεῖ ῥυπαίνεσθαι παρὰ δούλων. ὁ δὲ Ἄρης μοιχικάς· ἐὰν δὲ αὐτῷ οὕτως ἔχοντι καὶ ὁ Ἑρμῆς συμπαρῇ, αὐτοχείρους ποιοῦσι τῶν ἰδίων γυναικῶν. ἡ δὲ Ἀφροδίτη καὶ δυσγαμίαν παρέχει· καὶ ἐὰν εὑρεθῇ οὕτως ὁ Κρόνος, γεραιός τις ἐστὶν ὁ συγκοιμώμενος ἢ καὶ φθείρας· εἰ δὲ Ἄρης, ταπεινός τις ἤτοι σωματέμπορος· εἰ δὲ Ζεύς, πλούσιός τις· εἰ δὲ Ἀφροδίτη, ἐν εὐφροσύνῃ καὶ μέθῃ· εἰ δὲ Ἑρμῆς, ἐξ ἀπάτης καὶ ὑποσχέσεως καὶ τῶν τοιούτων. κατὰ δὲ πάροδον, φησίν, ἐπὶ τῶν ἐν ἡλικίαις Ζεὺς ἐπισυμβαίνων τοῖς τῆς Ἀφροδίτης τόποις ἢ καὶ Κρόνου ποιεῖ γάμους καὶ Ἀφροδίτη δὲ ἐν τοῖς ἰδίοις τόποις. ταῦτα δὲ χρὴ στοχάζεσθαι ἐπὶ τῶν ἐγγὺς ὑπόπτων· σκεπτέον δὲ ὁμοίως καὶ τοὺς γαμικοὺς κλήρους τότε.

## De liberis.

Hephaest., II, 21*a*. (Περὶ τέκνων). .... .πάλιν δὲ ὁ Δωρόθεος περὶ τέκνων σκεπτόμενος λέγει. δεῖ τοὺς τριγωνοκράτορας τοῦ Διὸς σκοπεῖν πῶς κεῖνται ἐν τῇ γενέσει, εἴτ' ἐν καλοῖς τόποις ἢ ἐναντίοις ἢ ὃς μὲν ἔστιν, ὃς δὲ οὔ, καὶ πρὸς αὐτοὺς ἀποτελεῖν τήν τε πρώτην καὶ δευτέραν πρᾶξιν ὁμοίους αὐτοῖς διασημαίνειν σκέπτου, εἰ ἐν καλοῖς τόποις ὁ κλῆρος εἴη καὶ μὴ ἐν ἀσπόροις· ἐπειδήπερ ἐὰν εὑρεθῇ ἐν τῷ ς' ἢ ἐν τῷ ιβ', ἢ ἄγονος, φησίν, ἔσται ἢ κλαύσει τὰ τικτόμενα. ἐὰν δὲ ὁ κλῆρος καὶ τὸ δῦνον αὐτοῖς ὁμοίως καὶ τὰ τετράπλευρα χηρεύῃ ἄστρων καὶ μάλιστα ἀγαθῶν,

109 φράζεο τούσδε γονῆς ἐπιδευέας αἰὲν ἐόντας.

εἰ δὲ τὰ ζῴδια τὰ περιέχοντα τὰ τέκνα καὶ οἱ ἐπόντες ἀστέρες θηλυκῆς ὦσι φύσεως, θηλυκὰ ἔσται τὰ τικτόμενα· εἰ δὲ ἀρρενικὰ ἢ μεμιγμένα, ὁμοίως ἀρρενικὰ [καὶ] ἢ καὶ μεμιγμένα.

1 nempe καὶ ταῦτα. 3 plura attulerat Heph. 4 ᾖ] ἡ P. 5 αὐτοῖς P. 11 lac. octo litt. in P. aliquid turbatum, possis ἐπιφέρει. 17 φθείρας] l. φθορεύς? σωματ' ἔμπαρος P ut vid. 21 Ϟ P, fort. Κρόνος. 22 fort. ἐπόντων. 29-30 haec expedire non possum. 32 fort. <καὶ> αὐτοῖς. 33 ἄστρον et ἀγαθόν P. 34 γονεῖς P. 35 τέκνα] nempe κέντρα.

last are bad; and when the reverse holds, understand the contrary, and apply the same reasoning to matters of marriage.

108 But whenever the foam-born goddess holds the western angle *** But if Venus and Jupiter are together, and Saturn from another place aspects them, or also Mars, they sleep with their own mistresses. And the same should be understood by you for women. Venus acting as horoscope lord contrary to the sect, or culminating, under the same conditions with Mars centered upon her, produces a marriage from a humble station; and if Mercury oversees it, he will bring a public and mixed woman into marriage. But if the 7th sign from the horoscope is afflicted by a malefic or also by one under the rays of the sun, it produces the following effects. Saturn ** differs in respect of dealings with the ancient or the dead, Jupiter in respect of public matters, Mercury in respect of financial and similar affairs; or it also causes women to be defiled by slaves. Mars makes them adulterous; and if Mercury is present together with him in this condition, they make men murderers of their own wives, and Venus also produces an unhappy marriage; and if Saturn is found in this condition, the one who sleeps with her is an old man or even one who corrupts; if Mars, a lowly person or rather a slave-dealer; if Jupiter, a wealthy man; if Venus, in merriment and drunkenness; if Mercury, through deceit and promise and such things.But in transit, he says, for those of marriageable age, Jupiter falling upon the places of Venus or also of Saturn produces marriages, and Venus also in her own places. These things must be aimed at in the case of those nearby who are suspected; and likewise the marriage lots must be examined at that time.

## On Children.

25 Hephaest., II, 21α. (On Children). . Again Dorotheus, examining the matter of children, says: one must consider the triplicity rulers of Jupiter, how they are placed in the nativity, whether in favorable positions or unfavorable ones, or whether one is so and another is not, and in relation to them one must determine the first and second action; observe likewise what they indicate; consider whether the lot be in favorable positions and not in barren ones; for if it should be found in the 4th or in the 12th, he says, the native will either be childless or will weep over those born. But if the lot and the setting sign are likewise both empty of stars, and especially of benefic ones,

109 mark these as ever deficient in offspring.

35 But if the signs containing the children and the stars upon them are of feminine nature, those born will be female; but if masculine or mixed, likewise they will be masculine or also mixed.

1 namely καὶ ταῦτα. 3 Heph. had cited more. 4 3] ἡ P. 5 αὐτοῖς P. 11 lacuna of eight letters in P. something corrupted, one might read ἐπιφέρει. 17 φθείρας] read φθορεύς? σωματ᾽ ἔμπαρος P as it appears. 21 b P, perhaps Κρόνος. 22 perhaps ἐπόντων. 29–30 I cannot resolve this. 32 perhaps <καὶ> αὐτοῖς. 33 ἄστρον and ἀγαθὸν P. 34 γονεῖς P. 35 τέκνα] namely κέντρα.

## De amicis et inimicis.

Hephaest., II, 22. (Περὶ φίλων καὶ ἐχθρῶν)... ἐκκείσθω δὲ πάλιν καὶ τὰ παρὰ Δωροθέῳ σφόδρα [καὶ] καλῶς εἰρημένα. ἄλλοι δέ, φησίν, ἐπιβλέπουσιν τὸν κλῆρον τοῦ ἔρωτος, δηλονότι πῶς κεῖται, ὑπὸ ποίων ἀστέρων θεωρεῖται, καὶ αὐτὸν τὸν περὶ φιλίας σκοποῦσι. 5

110 Ἄρης δ' εὐτέ κεν <ᾖ> καθυπέρτερος Ἑρμείαο,

ὁμοίως ἐὰν ᾖ ἐν τοῖς ἀκούουσι ζῳδίοις ἤτοι ἐν τοῖς βλέπουσι, συμπαθεῖς ἔσονται αἱ γενέσεις. ἀκούει δὲ ἀλλήλων τὰ ἴσον ἀπέχοντα τοῦ ἰσημερινοῦ ζῳδιακοῦ, οἷον Σκορπίος καὶ Ἰχθύες, Δίδυμοι καὶ Ὑδροχόος καὶ ἐφεξῆς τὰ ἄλλα ζῴδια. Κριὸς δὲ καὶ Ζυγός, φησὶν ἀκολουθῶν 10 Θρασύλλῳ[1], οὐκ ἀκούει ἀλλήλων. βλέποντα δὲ ζῴδια τὰ ἴσον ἀπέχοντα τῶν τροπικῶν ζῳδίων. Κριὸς δὲ ἐπιτάττει τῷ Ζυγῷ διὰ τὸ ἐν μὲν Κριῷ αὔξειν τὴν ἡμέραν, ἐν δὲ Ζυγῷ μειοῦν· ὁμοίως καὶ Σκορπίῳ καὶ Αἰγόκερῳ ἐπιτάττει, τῷ αὐτῷ τρόπῳ καὶ τὰ ἄλλα. καὶ τὰ ἰσανάφορα δὲ ζῴδια συμπαθῆ ἐστιν ἀλλήλοις, μάλιστα ἐὰν τῶν δύο γενέσεων οἱ 15 κλῆροι τοῦ ἔρωτος ἐμπέσωσιν εἰς αὐτά· ἔστιν δὲ καὶ ἐν ἐν τούτοις πλείων ἰσχὺς καὶ ἐλάττων, πλείων μὲν ἐν τοῖς ἀπὸ Κριοῦ ἕως Παρθένου καὶ αὐτῆς, ἐλάττων δὲ ἐν τῷ ἄλλῳ ἡμισφαιρίῳ. οὐ μόνον δὲ χρὴ ἐπὶ τῶν φίλων τὰ περὶ φιλίας σκοπεῖν ἐν τοῖς προεκτεθειμένοις σχήμασιν, ἀλλὰ καὶ ἐπὶ γυναικὸς καὶ ἀνδρὸς καὶ πατρὸς καὶ μητρὸς καὶ 20 τέκνων.

## De peregrinatione.

Hephaest., II, 23. (Περὶ ξενιτείας)... πάλιν δὲ τὰ ἔπη <τὰ> ταύτην ἑρμηνεύοντα προσγράφομεν τοῦ εὐχεροῦς καὶ μνήμης χάριν. τὴν τριταίαν ἡμέραν τῆς γενέσεως σκέπτου, φησίν, ἐν ᾗ τὸ βρέφος ἄρχεται 25 τρέφεσθαι, εἰ ὁ Ἄρης τότε σύνεστι τῇ Σελήνῃ ἢ τετραγωνίζει ἢ διαμετρεῖ ἢ ἐν αὐτῇ τῇ Σελήνῃ τότε γίνοιτο

111 Φαίνων καὶ Πυρόεις νυκτὸς ** ἤματι δ' Ἄρης.

σκόπει δὲ πάλιν καὶ τοὺς τριγωνοκράτορας τοῦ τῆς αἱρέσεως φωτός· εἰ μὲν εἶεν ἐν οἰκείοις τόποις, οὐ ποιοῦσι ξενιτείας· εἰ δὲ ἐν ἀλλοτρίοις, 30 ποιοῦσι.

5 possis delere τὸν aut audacius restituere καὶ ἐξ αὐτοῦ τὰ περὶ. 6 κεν ᾖ] καὶ P. ἑρμοίας P. 9 dicere debebat τῶν ἰσημ. σημείων τοῦ ζῳδιακοῦ. 13 με pro μὲν P. signum Aquarii loco Librae. 14 ἴσα ἀνάφορα P. 17 πλεῖον ἰχθὺς P. ἀπὸ] Scorpii nota in P. 23 ἔπη τὰ] ἐπὶ P. 25 ἡμέραν] ὅτι P. 26 συνέστη P. 27 τῇ] ἡ P, corr. dubitans. 28 lac. sex litt. in P; possis καλοί, si priora aliter constituas.

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[1] De Thrasyllo astrologo cf. Porphyr, *Isag.* 195, 21 (ed. 1559); Bouché-Leclercq, *Astr. gr.* 555, n. 4.

## On Friends and Enemies.

Hephaest., II, 22. (On Friends and Enemies)... Let there also be set out again the things said by Dorotheus, very well indeed. Others, he says, examine the lot of Eros, namely how it is placed, by which stars it is aspected, and they also consider the lot pertaining to friendship.

110 But when Mars is superior to Mercury,

likewise, if it is in the signs that hear or in those that see, the nativities will be sympathetic to one another. Signs that are equidistant from the equinoctial zodiac hear one another, such as Scorpio and Pisces, Gemini and Aquarius, and so on with the other signs. But Aries and Libra, he says, following Thrasyllus, do not hear one another. The signs that see are those equidistant from the tropical signs. Aries commands Libra because in Aries the day increases, while in Libra it diminishes; likewise it commands Scorpio and Capricorn, and in the same manner the other signs; and the isanaphoric signs are also sympathetic to one another, especially if the lots of love of the two nativities fall in them. And there is among these also greater and lesser strength: greater in the signs from Aries to Virgo inclusive, lesser in the other hemisphere. And one must not only consider matters of friendship in the aforementioned configurations when dealing with friends, but also in the case of husband and wife, father and mother, and children.

## On travel abroad.

Hephaest., II, 23. (Περὶ ξενιτείας)... again we append the verses that interpret this, for the sake of ease and memory. Consider, he says, the third day of the nativity, on which the infant begins to be nourished, whether Mars is then in conjunction with the Moon, or squares it, or opposes it, or whether this occurs in the Moon itself at that time.

111 Phaenon and Pyroeis by night ** but by day Ares.

Consider again also the triplicity lords of the sect light;

if they are in their own places, they do not produce foreign travel; but if in alien places, they do produce it.

5 you could delete τὸν or more boldly restore καὶ ἐξ αὐτοῦ τὰ περὶ. 6 κεν ῇ] καὶ P. ἑρμοίας P. 9 should have said τῶν ἰσημ. σημείων τοῦ Ζῳδιακοῦ. 13 με for μὲν P. sign of Aquarius in place of Libra. 14 ἴσα αναφορα P. 17 πλεῖον ἰχθὺς P. ἀπό] sign of Scorpio in P. 23 ἔπη τά] ἐπὶ P. 25 ἡμέραν] ὅτι P. 26 συνέστη P. 27 τη] ἡ P, corr. dubitans. 28 gap of six letters in P; one could read καλοί, if the preceding text is constituted differently.

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1 On the astrologer Thrasyllus cf. Porphyr, Isag. 195, 21 (ed. 1559); Bouché-Leclercq,

## De mortis genere.

Hephaest., II, 24. (Περὶ θανάτου ποιότητος) exposita Ptolemaei sententia pergit: ἄλλοι δὲ περισκοποῦσι τὰ περὶ τοῦ θανάτου ἐκ τοῦ ὀγδόου ζῳδίου τοῦ εἴδους καὶ τὴν φύσιν αὐτῶν ὁρῶντες καὶ τὸν τούτου δεσπότην, ἔτι δὲ καὶ τοὺς συσχηματιζομένους ἀστέρας· καὶ ἐκ τούτων ἀποφαίνονται καὶ τὰ εἴδη τοῦ θανάτου ὁμοίως ταῖς προλελεγμέναις φύσεσιν ἀστέρων τε καὶ ζῳδίων.

112 ἄλλοι δ' ἐκ Μήνης εἰς ὄγδοον ὡρονόμοιο
ζῷον ἀριθμήσαντες ἀπὸ Κρόνου αὖθις ἔδωκαν·
εἰς ὃν δὴ λήξειε τόπον καὶ ἄνακτα τόποιο,
115 σκέπτονται τούτων ἐπιμάρτυρες οἵτινές εἰσι·
τῶν ἄπο δὴ φράσσαντο τέλος αἰσχρόν τε καὶ ἐσθλόν.

## De temporum divisione.

Hephaest., II, 25. Περὶ χρόνων διαιρέσεως... ὁ δὲ Δωρόθεος διαιρῶν τοὺς χρόνους κέχρηται πρώτῳ ἀφέτῃ, εἰ μὲν εἴη ἡμερινὴ ἡ γένεσις καὶ ὁ Ἥλιος ἐπὶ τοῦ ὡροσκόπου ἢ ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ἑνδεκάτῳ, <τῷ> κυρίῳ τῶν ὁρίων αὐτοῦ· οὐχ ἁπλῶς <δὲ> κέχρηται, ἀλλὰ χρή, φησίν, αὐτὸν ὁρᾶν τὰ ἴδια ὅρια. εἰ δὲ μὴ εἴη οὕτως, ἕτερος δέ τις ἀστὴρ ὁρᾷ τὸν Ἥλιον ἔχοντα τὸν ἴδιον οἶκον, οὗτος λαμβάνεται. εἰ δὲ καὶ οὗτος ἀπόστροφος εἴη τοῦ Ἡλίου, ἄλλος δέ τις ἴδοι αὐτὸν ἐπέχοντα, καὶ οὗτος λαμβάνεται ὁ ὁρῶν τὸν Ἥλιον ἐπέχοντα τὸ ἴδιον τρίγωνον. ταῦτα μὲν ἐπὶ ἡμερινῆς γενέσεως, ἐὰν ᾖ ὁ Ἥλιος ἐν ἐπικαίροις τόποις καὶ ὁρώμενος παρὰ τοῦ τῶν ὁρίων κυρίου αὐτοῦ ἢ τοῦ οἴκου ἢ τοῦ ὑψώματος ἢ τοῦ τριγώνου. εἰ δὲ μὴ αὐτὸς εἴη, τύχῃ δὲ ἡ Σελήνη, αὐτῆς τὸν κύριον προκρίνομεν τῷ αὐτῷ τρόπῳ. εἰ δὲ μὴ αὐτῆς, τὸν κύριον τοῦ κλήρου τῆς τύχης. εἰ δὲ πάλιν ὁ κλῆρος μὴ εὑρεθῇ, εἰ μὲν εἴη ἡ προγενομένη συζυγία συνοδικὴ ἐν ἐπικαίρῳ τόπῳ, τὸν κύριον αὐτῆς· εἰ δὲ πανσεληνιακή, ὁμοίως τὸν κύριον αὐτῆς. εἰ δὲ τούτων ὁ κύριος μὴ εὑρεθῇ, τελευταῖον πάντων τὸν τοῦ ὡροσκόπου λαμβάνομεν τῷ αὐτῷ τρόπῳ, ὥς φησι.

118 πάντως δ' οὖν ἀφέτην χρῆν μάρτυρα τῶνδε τετύχθαι.

Ἐπὶ δὲ νυκτερινῆς γενέσεως τὴν Σελήνην προκρίνομεν ἐν ἐπικαίρῳ οὖσαν τόπῳ· ἐὰν δὲ αὐτὴν μὴ εὑρίσκωμεν, τύχῃ δὲ ὁ Ἥλιος ἐν ταῖς παρὰ τὸν ὡροσκόπον ἐγγὺς ὑπὸ γῆν μοίραις, τῷ κυρίῳ πάλιν αὐτοῦ χρησώμεθα. πρὸς τούτοις δὲ χρὴ σκοπεῖν τοὺς ἀφετικοὺς τόπους καὶ

2 Cf. *Catal.*, II, 159. 8 ἐκ Μήνης εἰς] ἐκμηνύσεις P. ὡρονόμιον P. 9 ζώδιον P. 12 τὸν et φράσαντο P. 21 ἴδει P. fort. del ἐπέχοντα. 23 τῶν ὁρίων τοῦ κυρίου P. 25 fort. participium ad τύχῃ pertinens excidit. 27 συνοδικῶς ut vid. P. 31 τόνδε P. hic ut saepe suspicio est, ne plures versus attulerit Hephaest.

On the manner of death.

Hephaest. II, 24. (On the quality of death) after presenting Ptolemy's view, continues: others examine matters concerning death from the eighth sign, observing its nature and character and
5 its ruler, as well as the stars in aspect with it; and from these they declare the kinds of death likewise according to the previously stated natures of the stars and signs.

112 but others from the Moon to the eighth house-ruler
having counted the sign from Saturn, they gave again
10 to whatever place it would end up and the lord of that place,
115 they consider who the witnesses of these are;
from which they planned a shameful and noble end.

On the division of time periods.

Hephaest., II, 25. On the division of time periods... and Dorotheus, 15 dividing the time periods, uses as the first apheta, if the birth is diurnal and the Sun is on the horoscope or in the midheaven or in the eleventh place, the lord of its own terms; not simply does he use it, but one must, he says, look at its own terms; but if it is not thus, and some other star sees the Sun having its own house, 20 this one is taken. But if this one too is turned away from the Sun, and another sees it occupying it, this one too is taken — the one seeing the Sun occupying its own triangle. These things apply to a diurnal birth, when the Sun is in significant places and is aspected by the lord of its own terms or of the house or of the exaltation or of the triangle. But if 25 it is not itself, but the Moon happens to be there, we prefer its lord in the same manner. But if not its own, the lord of the Lot of Fortune. But if again the lot is not found, if the preceding conjunction was a syzygy in a significant place, its lord; but if it was a full moon, likewise its lord. But if the lord of these is not found, last of all 30 we take the lord of the horoscope in the same manner, as he says.

118 In any case, an apheta had to be established as a witness to these things.

For a nocturnal nativity, we prefer the Moon when it is in a significant place; but if we do not find it there, and the Sun happens to be in the degrees near the horoscope below the earth, we shall again use its lord. In addition to these things, it is necessary to examine the aphetic places and

2 Cf. Catal., II, 159. 8 ἐκ Μηνις εἰς] ekminysis P. prenomion P. 9 ZodionnP. 12 τὸν et phrase P. 21 see P. fort. del pacendo. 23 of the boundaries of the town P. 25 fort. participium ad fortune pertinens excidit. 27 synodically ut vid. P.n31 tonde P. hic ut saepe suspicio est, ne plures versus attulerit Hephaest.

προκρίνειν τὸν ἀπηλλαγμένον καὶ ἐλεύθερον κακοποιῶν † συστασίας. δίδοται παρ' ἑκάστου τῶν ἀστέρων τῇ τάξει τῶν ὁρίων ἐφεξῆς ὁ χρόνος κατὰ τὰς ἀναφοράς, φησίν, τοῦ οἰκείου κλίματος. Ἔστω δὲ καὶ τὸ ὑπόδειγμα αὐτοῦ περὶ τούτων ***.

## De anno.

Hephaest., II, 24. (Περὶ ἐνιαυτοῦ)... ἡ δὲ Ἀφροδίτη ὁμοίως τὰ αὐτὰ καὶ χάριν παρὰ θηλείας, ὁ δὲ Ἑρμῆς ἐκ λόγων κέρδη.

119 ἦν δὲ μόλῃ λυκάβαντος ἀφ' ὡρονόμοιο δοθέντος ***.

## De mensibus et diebus.

Hephaest., II, 27. (Περὶ μηνῶν καὶ ἡμερῶν)... ὁ δὲ Δωρόθεος περὶ μηνὸς καὶ ἡμέρας ταῦτα λέγει·

120 ἔστω σοι καὶ μῆνα δοκευέμεν ὧδ' ἐρέοντι ***.

## De Lunae in καταρχῇ partibus.

Hephaest., III, 1. (Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεων εἰς καταρχήν). Τὰ μὲν οὖν ὀρθῶς ἀνατέλλοντα ζῴδια (ἔστι δὲ τὰ ἀπὸ Καρκίνου ἕως Τοξότου) ἐπὶ τῆς ἀνατολῆς ἀκάκωτα τυχόντα ἀνεμποδίστως τὰ πραττόμενα τελέσει· τὰ δὲ λοξὰ (ἔστι δὲ τὰ ἀπὸ Αἰγοκέρωτος ἕως Διδύμων) ἄνευ μαρτυρίας ἀγαθοποιῶν ἀστέρων δυσκατέργαστα καὶ πολυχρόνια μηνύει· καὶ τὰ τροπικὰ δὲ ἐν τῇ ἀνατολῇ ὄντα μετατρέπει ταχέως τὸ πραττόμενον. ἐν δὲ ἡμεριναῖς πράξεσιν ἐπιτηρητέον τόν τε Κριὸν καὶ Λέοντα καὶ Τοξότην καὶ Καρκίνον, εἰ εἴη τις ἐπὶ τῆς ἀνατολῆς καὶ ἡ Σελήνη τινὰ τούτων παροδεύει. ἐν δὲ νυκτεριναῖς ὁμοίως τὰ διάμετρα τῶν ἡμερινῶν ζῳδίων ἐπισκοπητέον· βλάπτει δὲ καὶ ἡ Σελήνη ἐκλείπουσα καὶ μάλιστα ἐν τῷ γενεθλίῳ ζῳδίῳ ἢ τοῖς τούτου τριγώνοις, ἔτι δὲ καὶ ἐν συνόδῳ·

121 ἀτὰρ καὶ τοίη ἐοῦσα
ἐς κακοεργείην ἐκλείψιός ἐστιν ἀμείνων·
καὶ δὲ συνεργῆσαι δόλια φρεσὶ μητιόωντι
καὶ λάθρῃ πρήσσοντι καὶ ὅσσα χρῆζε σιωπῆς.

ἐπιτηρητέον δὲ καὶ τὸ δωδεκατημόριον αὐτῆς, μὴ ἐμπέσῃ ὅπου Κρόνος ἢ Ἄρης· μηδὲ μὴν αὐτὴ ἔστω ἐν πανσελήνῳ·

125 δεῖ γὰρ ἔριν τε διχοστασίην τε τιτύσκειν.

1 συστασίας ob compendium non certum, tolerabile συνουσίας. 2 fort. <καὶ> δίδοται. 4 exemplo obfuit librarii pigritia. 15 ἐστὶ τὰ δὲ P, εἰσὶ τὰ A. 17 ἐστὶ δὲ P, εἰσὶ A. 21 εἴη A, εἴ P. 22 τινὶ P. 27 κακοεργίην A P (o alt. eras. P). ἐκλείψεως A P. 28 μητιόωντα A. 29 πρήσσοντα A, πρήσσονται P. ὅσα χρῆζει σιωπῆς A P. 30 αὐτῶν A. 31 μὴν A, μὴ P, μηδὲ μὲν αὐτὴ fuit in fine hexametri. 32 διχοστασίαν et τιτύσκει P, fuitne δὴ γὰρ?

to prefer the one that is free and released from the conjunction of malefics. The time is allotted by each of the stars in the order of the terms in sequence, according to the risings, he says, of the appropriate climate. Let there also be an example of his concerning these matters *** •

On the year.

Hephaest., II, 24. (On the Year)... and Venus likewise the same things and favor from a woman, and Mercury gains from words.

119 But when the year comes from the given horoscope *** •

On months and days.

Hephaest., II, 27. (On Months and Days)... and Dorotheus says the following concerning the month and the day:

120 Let it also be for you to observe the month as I shall tell you here *k* •

On the degrees of the Moon at the inception.

Hephaest., III, 1. (On Suitable Signs and Lunar Observations for Beginnings). The signs that rise straight (these are from Cancer to Sagittarius), when unafflicted at the ascendant, will bring undertakings to completion without hindrance; but the oblique signs (these are from Capricorn to Gemini), without the testimony of benefic stars, indicate difficult and long-drawn-out outcomes; and the solstitial signs, being at the ascendant, swiftly change the course of the undertaking. In daytime actions, one must watch Aries and Leo and Sagittarius and Cancer, whether any of them is at the ascendant and the Moon is traversing one of them. In nocturnal actions, similarly, the signs diametrically opposite the daytime signs must be observed; the Moon also causes harm when eclipsed, especially in the natal sign or its trines, and likewise at conjunction;

121 but even being such
for evil deeds an eclipse is better;
and also to cooperate with one plotting with crafty mind
and acting in secret and all things that require silence.

One must also watch her twelfth part, lest it fall where Saturn or Mars is; nor indeed should she herself be at full moon;

125 for it is necessary to aim at strife and discord.

1 συστασίας uncertain due to abbreviation, συνουσίας is tolerable. 2 perhaps <καὶ> δίδοται. 4 the scribe's laziness has harmed the example. 15 ἐστὶ τὰ δὲ R, εἰσὶ τὰ A. 17 ἐστὶ δὲ R, εἰσὶ A. 21 εἴη A, εἴ R. 22 τινί R. 27 κακοεργίην AP (o alt. eras. P). ἐκλείψεως AP. 28 μητιόωντα A. 29 πρήσσοντα A, πρήσσονται R. ὅσα χρήζει σιωπής AP. 30 αὐτῶν A. 31 μήν A, μὴ R, μηδὲ μὲν αὐτὴ was at the end of a hexameter. 32 διχοστασίαν and τιτύσκει P, was it δὴ γὰρ?

μήτε ἐν τοῖς ἐκλειπτικοῖς μήτε κατὰ μῆκος ἢ πλάτος τοῖς ἀριθμοῖς ἀφαιροῦσα μήτε εἴη ἐν τῷ νοτίῳ πέρατι μήτε ἐν ταῖς τελευταίαις μοίραις τῶν ζῳδίων, ἐπειδὴ κακοποιοί εἰσιν.

Hephaest., III, 2. (Ὅπως χρὴ πῆξαι καθολικὰς καταρχάς) post alia quae omnia e Dorotheo hausta videntur: ἐὰν δὲ ἔμπαλιν ἡ Σελήνη μὲν ἐν τοῖς ἀποκλίμασιν, ὁ δὲ κύριος τοῦ αὐτῆς οἴκου ἐν τοῖς κέντροις, τὰ κατ' ἀρχὴν οὐδαμινὰ καὶ ἄχρηστα, τὰ δὲ τελευταῖα λαμπρά·

126 ἀρχαὶ μὲν γὰρ ἔασι πολυτρέπτοιο Σελήνης
αὐτῆς, ἐν δ' οἴκοιο θεῷ κρατέοντι τελευτή.

Hephaest., III, 4. (Πῶς ἄν τις προγνοίη τὰς πεύσεις τῶν βουλομένων σκέψασθαι ἐκ καταρχῆς) post alia multa vestigium sermonis epici in his servari videtur: πρόσωπα δὲ [sc. δηλοῖ] ὁ μὲν τοῦ Κρόνου πρεσβυτικὰ στιβαρὰ βαρύμηνα πανοῦργα.

## De domo aedificanda.

Hephaest., III, 7. (Περὶ κτίσεων καὶ οἰκοδομιῶν καὶ καθιδρύσεων)... Δωρόθεος δὲ παραινεῖ ἐν τοῖς ἔπεσι περὶ οἰκοδομίας οὕτως·

128 ἡνίκα δ' αὖτε θέμεθλα δομήιά τ' ἔργα τελειοῖς,
προσθετικὴ φάεσιν καὶ τοῖς κατὰ μῆκος ἀριθμοῖς
130 ἔστω τοι Κερόεσσα τό τε πλάτος ἐμβαίνουσα,
ᾧ τε βορειότατον ζώνης πλινθήιόν ἐστιν,
ἢ Διὸς ἢ Παφίης ἐν σχήμασι μαρτυρεόντων
† ἢ καὶ συνεσσομένων Φαίνων γέμεναι ἐνερύκει
δερκόμενος, μαλερὴν δὲ περὶ φλόγα Θοῦρος ὀρίνει.

## De nuptiis.

Hephaest., III, 9. (Περὶ γάμου, totum Dorothei est). Περὶ γάμου ἐπισκοπητέον οὕτως·

135 ἄνδρα μὲν Ἥλιον καὶ ἀνερχόμενον σκοπὸν ὥρης,
αὐτὴν δ' ἐκ ζῴου θ' ἱμερόφρονα δυομένοιο
κούρην ἂν φράσσαιο καὶ ἠυκόμου Κυθερείης·
ἐκ δὲ μεσουρανίου, τὸ καὶ ἔπλετο τηλόθι γαίης,
οἷον ἅμ' ἀλλήλοις ἄμφω βίον ἐκτελέουσι,
140 ἀμφὶ δέ τοι προικὸς μέσατον χθονὸς ἐξαγορεύσει.

3 ἐπεὶ δὲ P. 8 ἐῶσι P. πολυτρέπτοιο et supra scr. στ A, πολυστρ. P. τῆς σελήνης P. 9 οἴκοις A P. 18 προσθετικοὶ φάεσι P. 19 καιρόεσσαι et ου supra και P. τό τε] ὅτι P. ἐμβαίνουσαι P. 20 ᾧ τι P. 21 ταφίης ἐσχήμασι P. 22 verba ipsa non recuperavi; tolerarem εἰ καὶ σινομένοις Φ. φέγγεσσιν ἐρύκει. 23 μαλερὸν P. Sequentia quoque Dorothei esse videntur, quae tamen longum est hoc loco publicare. 28 ζωδίου θ' ἡμερόφρονα P, vocalem longam pro brevi usurpatam poeta haud indignam putavi. 29 κόρην ἂν φράσαιο P. 32 ἰδέ pro δέ et χοανὸς P.

neither in the ecliptic regions nor diminishing the numbers in longitude or latitude, nor should she be at the southern boundary nor in the final degrees of the Zodiac signs, since these are malefic.

Hephaest., III, 2. (On how one must establish universal beginnings) after other things which all seem to have been drawn from Dorotheus: but if on the contrary the Moon is in the declining houses, while the lord of her house is in the angular houses, the beginnings are worthless and useless, but the final outcomes are brilliant;

126 for these are the beginnings of the ever-changing Moon
of her, and in the house of the god who rules, the end.

Hephaest., III, 4. (How one might foreknow the inquiries of those wishing to examine from the beginning) after many other things, a trace of epic speech seems to be preserved in these words: the persons [sc. it indicates] those of Saturn are elderly, sturdy, heavy-spirited, crafty.

## On building a house.

Hephaest., III, 7. (On foundations and buildings and establishments)... Dorotheus advises in his verses on building as follows:

128 But when you are completing the foundations and the works of the house,
additive in lights and in the numbers along the length
130 let the Horned one [the Moon] be for you, entering also the breadth,
and where the northernmost course of the zone is,
whether Jupiter or the Paphian [Venus] bearing witness in their aspects,
† or also Saturn being present to hold back from becoming,
looking on, and fiery Mars stirs a fierce flame around.

## On marriage.

Hephaest., III, 9. (On marriage, the whole chapter is Dorotheus's). On marriage one should examine as follows:

135 The man you would discern from the Sun and the ascending sign of the hour,
the woman herself from the diurnal zodiac sign and the setting one,
and from the lovely-haired Cytherean [Venus];
from the midheaven, which is also far from the earth,
such as the life both of them complete together,
140 and concerning the dowry, the middle of the earth will declare it.

3 ἐπεὶ δὲ R. 8 ἐῶσι R. πολυτρέπτοιο and written above στ A, πολυστρ. R. τῆς σελήνης P. 9 οἴκοις A P. 18 προσθετικοὶ φάεσι P. 19 καιρόεσσαι et ou supra και P. τό τε] ὅτι P. ἐμβαίνουσαι P. 20 ὦτι P. 21 ταφίης ἐσχήμασι P. 22 the words themselves could not be recovered; I would tolerate εἰ καὶ σινομένοις Φ. φέγγεσσιν ἐρύκει. 23 μαλερόν P. The following passages also appear to be from Dorotheus, which however it would take too long to publish here. 28 ζωδίου θ' ἡμερόφρονα P, a long vowel used in place of a short one, which I did not consider unworthy of the poet. 2) κόρην ἂν φράσαιο P. 32 ιδέ in place of δέ and χοανός P.

δερκομένῳ, τίνες ἐσθλὰ τίνες κακὰ τεκμαίρουσι,
Ἥλιος φαυλοῖσι βεβλαμμένος Ἀφρογενής τε
Ζηνὸς ἐπεσσυμένου ἢ καὶ παρεόντος ἅμ' αὐτῇ
ἀνέρι πῆμα φέρουσιν, ἀτὰρ μέγα χάρμα γυναικί.
145 ἔμπαλιν αὖ Παφίην ὁπόταν βροτολοιγὸς ἴδῃσι
ἢ Φαίνων κρυόεις, ὁλοὸν τόδε σῆμα δάμαρτι
ἔσσεται αἰσχύνη τε καὶ οὐκ ἐπὶ δηθὰ μένουσιν.
ἢν δ' ἔτι καὶ Μήνη στυγερὸν περὶ σῆμα γένηται,
ἀμφοτέροις εἴη κεν ἀπώσιος ἥδε καταρχή.
150 ἐσθλοὶ δ' αὖ † μβίοις ὠκὺν γόνον εἰσορόωντες
παίδων τέκμαρ ἔχουσιν ἐτήτυμον· ἐν τροπικῷ δὲ
ζῴῳ μηδέ νυ Κύπρις ἔοι τότε μηδὲ Σελήνη.
Κύπρις μαχλοτάτην τεύχει ῥυπαρήν τε δάμαρτα
θήσει φωριδίοισιν ἀρεσκομένην λεχέεσσιν.
155 ἡ δέ κεν οὐ χρονίην εὐνὴν ὀπάσειε Σελήνη·
τοὔνεκεν ἐν Κριῷ μιν ἀναίνεο πάμπαν ἐούσης
νυμφεύσειν· δὴ γάρ κεν ἀπὸ Ζυγοῦ αἴψά κεν εἴη.

aliquanto post :

εἰ γέ μεν † ἐμ πόσιός τις ἔχει δάμαρ ἠὲ δάμαρτος
ἀνὴρ ἐν ζῴῳ Μήνην κακοδαιμονέοντι,
160 τούτων ἀμφοτέρων κράτος οἴσεται, ὅς κεν ἔχῃσι
δωδέκατον μετὰ χῶρον ἀφ' ὡρονόμοιο Σελήνην
εἴν ἑτέρου γενέσει, καὶ δεσπότῃ εἴκελος ἔσται.
ἔξοχα δ' αὖ πάμμηνος ἀνιηρὴ γαμέοντι,

τουτέστι πανσέληνος· καὶ αἱ Σελῆναι δὲ τῶν δύο γενέσεων διαμε-
τροῦσαι ἀλλήλας ἀπαίσιοί εἰσιν, διχονοίας γὰρ παραίτιοι· κρατήσει
δὲ ὅμως ἐν ταῖς φιλονεικίαις ὁ ἔχων ὑπὲρ γῆν τὴν Σελήνην. ἐν δὲ ἀρρε-
νικῷ βεβῶσα Ἀφροδίτη, ὁ δὲ Ζεὺς ἐν θηλυκῷ, τοῖς ἀνδράσι τὸ
τοιοῦτον σχῆμα καλὸν ὑπάρχει· ἔμπαλιν δὲ ταῖς θηλείαις, ὅταν ἡ μὲν
Ἀφροδίτη ἐν θηλυκῷ, ὁ δὲ Ζεὺς ἐν ἀρσενικῷ. ταῦτα μὲν ἐν τοῖς ἔπεσι
Δωρόθεος ἐκτίθεται.

## De mariti et uxoris discidio.

Hephaest., III, 11. (Περὶ χωρισμῶν). Τοὺς δὲ χωρισμοὺς αὐτῶν καὶ ἐπανελεύσεις ἐπιβλέπειν δεῖ οὕτως. τῆς καταρχῆς, ἐν ᾗ γεγένηται ὁ χωρισμὸς ἢ καὶ ἐν ᾗ τις ὥρᾳ πυνθάνεταί σου, ὅρα τὴν Ἀφροδίτην καὶ

1 στεκμαίρουσι P. 2 φαῦλος P. 5 εἴδεισι P. 7 μένονσιν P haec sana esse non spondeo. 9 ἀπόσιος ἥδε P. 10 fort. δ' ἀμφοῖιν. 14 ἀρεσκομένη λεχέεσιν P. 15 ἡ] εἰ P. 16 μιν] μὲν P. 17 νύμφεσιν ἤδη γὰρ P. nempe ἀπόζυγος. 19 *et* maritus *et* uxor. 20 μήνη P. 21 τὸ κράτος P. 23 ἢν et ἴκελος P. 24 ἔξαχα δ' αὖ παμμήνωσιν ἀνῆρι γαμέοντι P. 25 πανσέληνον καὶ ἀσέληνον δὲ P. 26 ἀπλήσιοι P. 33 Edidi ex P et V(atic.) 191, saec. XIV, fol. 106. 34 post οὕτως ὅτε P² fort. recte. τὴν καταρχὴν libri. 35 ἢ καὶ - σου om. V. Ἀφροδίτην] ☾ V.

to one who sees, which [stars] indicate good and which bad,
Melius, harmed by base ones, and Aphrodite,
when Zeus hastens or is present together with her,
bring affliction to the man, but great joy to the woman.
145 On the contrary, whenever the man-slaying one beholds the Paphian,
or cold Phaenon, this is a ruinous sign for the wife —
there will be shame, and they do not remain long together.
But if the Moon also comes to be around a hateful sign,
this beginning would be repellent to both.
150 The fortunate ones, however, seeing swift offspring + in their lives,
have a true token of children; but in a tropical
sign, let not Cypris be present then, nor Selene.
Cypris makes the wife most wanton and impure,
making her content with adulterous beds.
155 Or Selene would grant a wish not of long duration;
therefore refuse her entirely when she is in Aries
to celebrate a wedding; for swiftly would one be parted from Libra.

somewhat later:

if indeed a wife or husband holds someone † in drink ἐ of the wife
with the Moon ill-starred in a sign,
160 of these two, the one who has the Moon
in the twelfth place from the horoscope
in the other's nativity will gain dominance, and will be like a master.
But above all, the full moon is grievous for one who marries,

that is, the full moon; and the Moons of the two nativities that are in opposition to each other are ill-omened, for they are the cause of discord; yet the one who has the Moon above the earth will prevail in quarrels. When Aphrodite stands in a masculine sign and Zeus in a feminine sign, such a configuration is favorable for men; and conversely for women, when Aphrodite is in a feminine sign and Zeus in a masculine sign. These things Dorotheus sets forth in his verses.

On the separation of husband and wife.

Hephaest., III, 11. (Περὶ χωρισμῶν). One must examine their separations and returns in the following way. Of the inception at which the separation occurred, or also at whatever hour someone consults you, observe Venus and 35

1 στεκμαίρουσι P. 2 φαῦλος P. 5 είδεισι P. 7 μένονσιν P haec sana esse non spondeo. 9 ἀπόσιος ἡδε P. 10 fort. δ' ἀμφοῖν. 14 ἀρεσκομένη λεχέεσιν P. 15 ἡ]ἡ ]εἰ P. 16 μιν] μὲν PP. .17 νύμφεσιν ἤδη γὰρ P.nempe ἀπόζυγος. 19 et ἡ]P.nempe ἀπόζυγος. 19 et
P.nempe ἀπόζυγος. 19 et
nempe ἀπόζυγος. 19 et maritus et uxor. 20 μήνη P. 21 τὸ κράτος P. 23 ἦν et ἱκελος P. 24 ἐξαχα δ' αὖ παμμήνωσιν ἀνῆρι γαμέοντι P. 25 πανσέληνον καὶ ἀσέληνον δὲ P. 26 ἀπλήσιοι P.33 Edited from P and V(atic.) 191, 14th cent., fol. 106.34 after οὕτως ὅτε ρε
33 Edited from P and V(atic.) 191, 14th cent., fol. 106.34 after οὕτως ὅτε ρε perhaps correctly. τὴν καταρχὴν the manuscripts. 35 ἡ καὶ - σου om. V. Ἀφροδίτη] V.

τὸν Ἥλιον· ἐὰν τοίνυν εὕρῃς τὸν μὲν Ἥλιον ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ἑνδεκάτῳ, τὴν δὲ Ἀφροδίτην ἑσπερίαν ἀναποδίζουσαν, λέγε αὐτῷ αὖθις τὴν γυναῖκα ἐπανελεύσεσθαι θυμήρως·

164 εἰ δέ γε μὴν ἄλοχος δόμον ἀνέρος ἐκλείπῃσι,
πρὶν Μήνην διάμετρον ἐς Ἠελίοιο περῆσαι,
οὐ μάλα ῥηιδίως εἰς ἀνέρος ἵξεται οἶκον.
ἂψ δ' ἀπὸ παμμήνου ὁπότ' ἔρχεται Ἠελιόνδε,
τηνίκα οἱ νόστον τεκμαιρέμεν εἶναι ὀπίσσω.

ἐπ' αὐτῆς δὲ τῆς συνόδου δυσχερῶς· ἐὰν δὲ ὁ Ἥλιος, ἐν ὅσῳ ἡ Σελήνη ἀπαρτίζει τὸν κύκλον, εὑρεθῇ εἰς ἕτερον ζῴδιον θηλυκὸν Ἀφροδίτης σὺν αὐτῷ οὔσης, ὁ ἀνὴρ διαλυθέντος τοῦ γάμου ἑτέραν γαμήσει. ἐπιτηρητέον δὲ καὶ τὸν ὡροσκόπον καὶ τὴν Σελήνην, ἐπειδὴ τυχόντες οὗτοι ἐπὶ στερεῶν ζῳδίων ἐν τῇ καταρχῇ βέβαια ποιοῦσιν, ἐπὶ δὲ δισώμων τὰ ἐοικότα, ἐπὶ δὲ τροπικῶν τρεπτὰ καὶ ἀβέβαια.

## De emptione et venditione.

Hephaest., III, 16. (Περὶ ἀγορασίας διαφόρων εἰδῶν)... πληθούσης δὲ τῆς Σελήνης καὶ τῷ μήκει καὶ τῷ πλάτει προστιθείσης ἐν τῷ ἀναβιβάζοντι ὁ ἀγοράζων πλείονα τιμὴν παρέξει· λειψιφώτου δὲ οὔσης καὶ τοῖς ἀριθμοῖς ἀφαιρούσης ἐν τῷ καταβιβάζοντι ὁ ἀγοράζων ἐλάττονα τιμὴν δώσει. λέγει γὰρ οὕτως Δωρόθεος·

169 συνδέσμῳ δ' ἀνάγοντι Σεληναίης παρεούσης
εἰ μὲν πλησιφάεσσα δρόμον τ' αὔξῃσιν ἀριθμοῖς,
ὅττι κεν ὠνήσει, δώσεις πλέον ἢ δόμεναι χρή.
αὐτίκα δ' ἐν κατάγοντι πορεύμασιν οἷσιν ἔλεξα
ἐρχομένης ἐπὶ μεῖον ἐλαφρὴ ἔσσεται ὠνή.
καὶ δὲ Σεληναίης φάσιν αἱ λεύσσῃς κεν ἰούσης
175 ἐκ συνόδου πρῶτον μετα<νισσομένης> τετράπλευρον
αἴθοπος Ἠελίοιο, δικαιοτέροισιν ἄμεινον·
χρήματα γὰρ δώσεις ὅσου ἄξιον ἦν ἀγοράζειν
καὶ πρῆγμα λῷον καταθήσεαι οὔτε μὲν ἧσσον
οὔτε λίην τι περισσόν. ἕως δέ κεν εἰς διάμετρον
180 ἐσθλὴ πιπράσκοντι καὶ ἐγκαλέοντι συνοίσει.
τὸ τρίτον αὖ τετράγωνον ἐπὴν ἑλικῶπις ὁδεύῃ,
ὠνεῖσθαι τότε καλὸν ὃ βούλεται ἢ διακόψαι.

1 ἔυ| V in fine lineae. μεσουρανήματι] (κύκλῳ) V. 2 ἑσπερινὴν V. 4 ἀνείρος P. 7 αὐπὸ P. 8 οἴνωτον τέκμαρ ἐμμένειν εἶναι ὀπίσω P. 11 ἀτῶ V. 17 τῆς ♁ P notis simillimis inter se commutatis. 21 ☾ P. 22 ἡ μὲν πλησιφάεσα P. 24 ἔληξα P. 26 φάσιν αἱ] φάσιαι P. 29 ὅσον P. 30 λόιον καταθήεσαι P. 31 κεν εἰς] possis κίῃ vel κίχῃ. 34 διακόψαι si dixit, " vendere „ significare voluit.

the Sun; if therefore you find the Sun at the midheaven or in the eleventh house, and Venus evening-rising and retrograde, tell him that his wife will return to him willingly

164 But if indeed a wife abandons the house of her husband,
before the Moon passes in opposition to the Sun,
she does not very easily return to the house of her husband.
But when she comes back from the full moon toward the Sun,
then to judge that the return journey is coming.

at the conjunction itself, with difficulty; but if the Sun, while the Moon completes her cycle, is found in another feminine sign with Venus present with it, the man, after the marriage is dissolved, will marry another. One must also observe the ascendant and the Moon, since when these fall in fixed signs at the inception they make things stable, in bicorporeal signs things of like nature, and in tropical signs things changeable and unstable.

## On buying and selling.

Hephaest., III, 16. (On the purchase of various goods)... when the Moon is full and increasing both in longitude and in latitude in the ascending node, the buyer will pay a higher price; but when she is waning and decreasing in her numbers in the descending node, the buyer will pay a lower price. For Dorotheus says as follows:

169 with the ascending node and the Moon present
if she is full of light and increases her course in numbers,
whatever you buy, you will pay more than you ought to give.
But straightway in the descending, in the courses I have described,
when she moves toward less, the purchase will be light.
And observe the appearance of the Moon as you see her going
175 from the conjunction, first passing to the square
of the blazing Sun — better for the more just;
for you will give as much money as was worth buying
and will settle a fair matter, neither less
nor too much in excess. But until she reaches the opposition,
180 it will be favorable for the seller and for one bringing a claim.
When bright-eyed she travels through the third square again,
then it is good to buy what one wishes or to conclude a deal.

1 ϛ | V at the end of the line. μεσουρανήματι] (κύκλῳ) V. 2 ἑσπερινὴν V. 4 ἀνείρος 17 of
P. 7 αὐτὸ P. 8 οἴνωτον τέκμαρ ἐμμένειν εἶναι ὀπίσω P. 11 ἀτῶ V.
8 P with very similar signs interchanged with each other. 21 ( P. 22 she approached R.
24 ἕληξα P. 26 φάσιν αἱ] φάσιαι P. 29 ὅσον P. 30 years you settle R.
31 κεν εἰς] one may conjecture κίη or κίχη. 34 διακόψαι if he wrote it, * to sell, to signify
that is what he meant.

τετρατίῃ πλευρῇ δὲ θεῆς σύνοδόνδε κιούσης
βαιὸν ἂν ἐκ πολλοῦ δοίης, τό τοι ἔσσετ' ἄμεινον.

## De regibus adeundis.

Hephaest., III, 20. (Πῶς δεῖ ἄρχοντι καὶ δυνάστῃ συντυχεῖν). Ἁρμόζει δὲ ἄρχοντι συντυχεῖν τῆς Σελήνης οὔσης ἐν Κριῷ καὶ Ταύρῳ καὶ Διδύμοις καὶ Καρκίνῳ καὶ Παρθένῳ καὶ Ζυγῷ, μάλιστα ὅταν ἔχῃ τις δίκαιον πρᾶγμα ἢ χρῆμα ἀπαιτῇ· καὶ ἐν Σκορπίῳ καὶ Τοξότῃ καὶ Αἰγόκερῳ οὔσης, τῶν ἀγαθοποιῶν μέντοι ἐπιβλεπόντων αὐτὴν ἀκάκωτον οὖσαν. παραιτεῖσθαι τὰ ἐντυχικὰ οὔσης ἐν Λέοντι καὶ Ὑδροχόῳ καὶ Ἰχθύσιν. διὰ δὲ τὸ ἀμφίβολον τοῦ Τοξότου ἁρμόσει τὰς ἐντυχίας ποιεῖσθαι περὶ τῶν εἰς κατηγορίαν ῥεπόντων, χάριτος δὲ καὶ ὅσα αἰτήσεως ἔχει ἀνεπιτεύκτως ἔχει. εἰ δὲ ἴδῃς καὶ τὰς γενέσεις τούτων οἷς συντυχεῖν θέλεις,

185 καὶ δ' ὅταν ἐξ ὥρης † κεκλωμένον ἔν τινι ζῴῳ
κείμενον εἰς ἐνιαυτόν, ἔχει δ' ἐν τῷδε Σελήνην
ᾧτινι συμβαλέεις, μάλα κεν πεφιλήσεαι αὐτῷ.
ἦν ἔτος ἀμφοτέροισιν ὁμοῦ πέσῃ εἰς ἕνα χῶρον,
σύμφωνον· τὸ δ' ὅμοιον ἐπὶ ζῴων ἀκουόντων
190 ἦν ἢ δερκομένων, ἀριθμὸς δέ κεν ἐν Κρόνου εὖτε
ζωιδίῳ Παφίης τ' ἐκλειπτικὸς οὐ παροδεύῃ.
εὖτε δέ περ μέλλῃς φιλίας ξυνδήμεναι ἀρχήν,
πρῶτα μὲν ἀλλήλοις εὐσύνδετα φῶτά τοι ἔστω
καὶ δ' ἀγαθοὶ τούτοις ἐπιμάρτυρες, οἱ δ' ὀλοεργοί
195 εἶεν † ἀπόστροφοι· μᾶλλόν γε μέν ἐστι κακίων
Ἄρης Ἠέλιός † τ' ἐναντίος ἢ τετράγωνος
εἴη, ἀτὰρ Φαίνων, ὁπόταν λευκάντυγα Μήνην
† καὶ δ' ἄλλῳ συνίησι ἄμεινον ἐπεί κε πέλοιεν
ἀστέρες ὀρφναῖοι θέσιας λελαχόντες ἀγαυάς
200 χώραις αἶσι γάνυνται.

καὶ κατὰ τὰ πρόσωπα τοὺς ἀστέρας ἐφάρμοζε, τὰ μὲν στρατιωτικὰ τῷ Ἄρει, τὰ δὲ ἡγεμονικὰ καὶ βασιλικὰ Διί, τὰ πρεσβυτικὰ τῷ Κρόνῳ, τὰ θηλυκὰ τῇ Ἀφροδίτῃ, τὰ λογικὰ τῷ Ἑρμῇ.

1 σύνοδον P. 2 πολοῦ P. ἐκ π. dixisse videtur pro ἀντὶ π. ἔ ἔσεται P. 7 ἀποτοίη P. 9 manca est oratio. 10 Sagittarius est εὐμετάβολος, cf. Maximus, ed. Ludwich, p. 107, 14. 11 ὅσα καὶ P. 12 οἷς] ἢ P. 14 nil mutare ausus sum nisi ζώοις. 16 ᾧτιν ξυμβάλεις μάλιστα κεν τε φίλησαι ἑαυτῷ P. 18 τὸ] τῶν P. 19 ἦεν P. χρόνω mutavi dubitans. 20 ζωδίω φιλίης ἐκληπτικὸς mutavi dubitans; fort. in ἀριθμός est vitium, et χρόνος dominum temporis, ζώδιον φιλίας amicitiae clerum designat. 21 ξυναλήμεναι P, nolui ξυνθήμεναι. 23 οἱ δολοεργοὶ P. 24 fort. formavit ἀποστρόφιοι. 25 possis Ἄρης Ἠελίῳ εἰ ἐν. et infra λευκάντυγι Μήνη. 26 ἀτὲρ P. 27 fuit sic fere : καὶ δ' ἄλλοισιν ἔασιν ἀμείνονες, εἴ κε π. 28 λελαχότες P. 29 ῥεσίεσσι γανῦνται P. 30 κατὰ in P extare non praesto, cum littera detrita sit.

On the fourth side, as the goddess moves toward conjunction,
you would give a little from much, and that will be better for you.

## On approaching kings.

Hephaest. III, 20. (How one must meet a ruler and potentate). It is fitting to meet a ruler when the Moon is in Aries and Taurus and Gemini and Cancer and Virgo and Libra, especially when one has a just cause or demands payment of money; and also when she is in Scorpio and Sagittarius and Capricorn, provided the benefic planets are looking upon her while she is unafflicted. One should avoid petitions when she is in Leo and Aquarius and Pisces. But on account of the ambiguity of Sagittarius, it will be fitting to make petitions concerning matters tending toward accusation, whereas for matters of favor and whatever involves request, success is unattainable. If, however, you also examine the nativities of those whom you wish to meet,

And when from the hour + bent in some zodiac sign
lying for a year, and in it has the Moon
you will encounter someone, you will be greatly loved by him.
If the year for both falls together in one place,
it is harmonious; and the same applies to those of living beings who hear
or see, and the number would be in Saturn when
the zodiac sign of Aphrodite's ecliptic does not pass through.
But when you are about to bind the beginning of a friendship,
first let the luminaries be well-connected to each other
and let the benefics be witnesses to these, and let the malefics
be † averting; but it is even worse
if Ares and the Sun † are in opposition or in square
aspect, but Phaenon (Saturn), whenever to the bright-rimmed Moon
† and otherwise comes together, it is better, since there would be
dark stars having obtained favorable positions
in the lands wherein they rejoice.

and he assigned the stars according to the roles: military matters to Mars, leadership and royal matters to Jupiter, matters of the elders to Saturn, feminine matters to Venus, matters of reason to Mercury.

1 σύνοδον P. 2 πολοῦ P. ἐκ π. dixisse videtur pro ἀντὶ π. ἔσεται P. 7 ἀποτοίη P. 9 manca est oratio. 10 Sagittarius est εὐμετάβολος, cf. Maximus, ed. Ludwich, p. 107, 14. 11 ὅσα καὶ P. 12 οἷς] ἢ P. 14 nil mutare ausus sum nisi ζώοις. 16 ὧτιν ξυμβάλεις μάλιστα κεν τε φίλησαι ἑαυτῶ P. 18 τὸ ἰῶν P. 19 εν P? χρόνω mutavi dubitans. 20 ζωδίω φιλίης ἐκληπτικός mutavi dubitans; fort. in ἀριθμός est vitium, et χρόνος dominum temporis, ζώδιον φιλίας amicitiae clerum designat. 21 ξυναλήμεναι P, nolui Συνθήμεναι. 23 οἱ δολοεργοί P. 24 fort. formavit ἀποστρόφιοι. 25 possis Αρης Ἠελίῳ εἰ ἐν. et infra λευκάντυγι Μήνη. 26 ατέρ P. 27 fuit sic fere : καὶ δ᾽ ἄλλοισιν ἔασιν ἀμείνονες, εἴ κε π. 28 λελαχότες P. 29 ῥεσίεσσι γανῦνται P. 30 κατὰ in P extare non praesto, cum littera detrita sit.

## De servitute.

Hephaest., III, 21. (Περὶ ἐλευθερώσεως)... φυλάσσειν δὲ χρὴ ἐν πρώτοις τὴν Σελήνην ἀκάκωτον καὶ ἀγαθοῖς συνάπτουσαν· ἐπεὶ τὸ ἐναντίον πεφθούσης ἡ δουλεία πολλῷ ἀμείνων ἔσται τῆς ἐλευθερίας, ὥς φησι Δωρόθεος ἐν ἔπεσιν·

201 δουλοσύνη κρείσσων καὶ ἐλευθερίης κε γένοιτο.

καὶ τὸ ἡμισφαίριον δὲ τό τε ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν ὁρατέον· οἱ γὰρ ὑπὲρ γῆν τὰ μετὰ τὴν ἐλευθερίαν μηνύουσιν, οἱ δὲ ὑπὸ γῆν τὰ ἐν τῇ ἐλευθερίᾳ· καὶ ἐὰν μέν τις εἰς τὸ ὑπὲρ γῆν ἡμισφαίριον ᾖ τῶν ἀγαθοποιῶν, πάγκαλα τὰ μετὰ τὴν ἐλευθερίαν προμηνυτέα καὶ χρόνους ζωῆς·

202 Μήνη δ' ἐν δυτικῷ σὺν ἑοῖ φθοροποιὸν ἔχουσα
αἶψά κεν ἐξολέσειε πεφευγότα δούλιον ἦμαρ·

τουτέστιν ἀπολλύει εὐθὺς μετὰ τὴν ἐλευθερίαν οὕτω τυχοῦσα ἡ Σελήνη.

## De interrogatione.

Hephaest., III, 26. Εἴ τις οὖν χρῄζων προσενέγκαι αἵρεσιν περὶ οἱουδήποτε πράγματος,

204 κεῖνον ἀφ' ὡρονόμοιο λογίζεο, σὸν δὲ τὸ δῦνον·

ἡ πρᾶξις τὸ μεσουράνημα, τὸ τέλος τὸ ὑπόγειον.

## De mutuo dando et accipiendo.

Hephaest., III, 28, (Περὶ δανείων)... φυλάττου δὲ δανείζων τὴν τοῦ Ἑρμοῦ μετὰ Κρόνου στάσιν καὶ ἔτι τῆς Σελήνης ἐν ἀρχῇ τοῦ Λέοντος καὶ τῶν Διδύμων καὶ τοῦ Τοξότου, καὶ ὅτε τούτων αἱ ἀρχαὶ τῶν ζῳδίων

205 γαίης ὑπεραντέλλουσι.
εἰ δὲ λαβεῖν ἐθέλεις αὐτὸς χρέος, ὧδέ τοι ἔστω
λώιον· Ὑδροχόῳ καὶ Σκορπίῳ ἠδὲ Λέοντι
δῖα Σεληναίη καὶ Ἰχθύσιν ἀμφὶς ἐοῦσα
ἢ ἐνὶ Τοξευτῇ καί οἱ φάος ἐνδεὲς ἔστω,
210 ὣς δ' αὔτως καὶ ἀριθμός·

ἡ δὲ Ἀφροδίτη καὶ Ζεὺς καὶ ὁ Ἑρμῆς ἐπιμαρτυρήσωσι τῇ Σελήνῃ· πολὺ βέλτιον, ἐὰν καὶ τῷ ὡρονόμῳ [1].

6 δουλωσύνη P. pro καὶ in P nota verbi κέντρων. ἐπιθερίης καὶ γένοιτο P. 11 συνέει P. 12 δοῦλον P. 13 ἀπολύειν P. 25 ὑπὲρ ἀνατέλλουσιν P. 26 ὧδε] δέ P. 27 καὶ λέοντι P.

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[1] Subiungo excerptum e cod. 3, f. 278ᵛ, ρλε', ad eundem locum carminis Dorotheani pertinens, quod ex ipso potius Dorotheo quam ex Hephaest., III, 28, fluxisse crediderim.

On servitude,

Hephaest., III, 21. (On Liberation)... one must first of all guard the Moon free from affliction and applying to benefics; for when she suffers the contrary, slavery will be far preferable to freedom, as Dorotheus says in verse:

201 Servitude may even prove better than freedom.

And also the hemisphere, both the one above the earth and the one below, are to be observed; for those above the earth indicate what comes after freedom, while those below the earth indicate what occurs during slavery; and if one of the benefics is in the upper hemisphere, entirely favorable outcomes after freedom are to be predicted, as well as years of life; 202 But the Moon in the west together with the morning star, having a destructive influence,

would quickly destroy one who has fled the day of slavery;

that is, the Moon thus situated destroys immediately after freedom.

On interrogation.

Hephaest., III, 26. If therefore someone in need should bring forward a question concerning any matter whatsoever,

204 reckon that one from the horoscopos, but the setting sign is yours;

the action is the midheaven, the outcome is the subterranean point.

## On giving and receiving loans.

Hephaest., III, 28, (On loans)... beware when lending of the conjunction of Mercury with Saturn, and also of the Moon at the beginning of Leo and of Gemini and of Sagittarius, and when the beginnings of these

205 signs rise above the earth.

But if you yourself wish to take a loan, let this be

better for you: when the divine Moon is in Aquarius

and Scorpio and Leo and Pisces, being on either

side, or in Sagittarius, and let her light be deficient,

210 and likewise also the number;

and if Venus and Zeus and Hermes bear witness to the Moon, it is much better, especially if also to the horoscopus.

6 slavery R. . pro kai in P nota verbi kentron.epitheriis and genito P.n11 connei P. 12 slave P. 13 apolyein P. 25 for anatellusin P. 26 de]nde P. 27 and lion P.

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1 I append an excerpt from cod. 3, f. 278', λε', pertaining to the same passage of the Dorothean poem, which I would believe flowed from Dorotheus himself rather than from Hephaest., III, 28.

## Δωροθέου Σιδωνίου περὶ δανείου.

Ἐὰν δανείσεσθαι θέλῃς, ἔστω ὁ μὲν ὡροσκόπος ὁ δανειστής, τὸ δὲ δῦνον ὁ δανειζόμενος, τὸ διδόμενον τὸ μεσουράνημα ἢ ὁ Ἑρμῆς καὶ ἡ Σελήνη· τὸ δὲ ὑπόγειον μηνύσει τὴν ἔκβασιν τοῦ χρέους. ἐὰν ἡ Σελήνη ἀκάκωτος, ἀπολήψεται ὃ ἐδάνεισεν· Ἑρμῆς δὲ ἀπὸ Κρόνου βλαπτόμενος βλάβην καὶ δόλον ἔσεσθαι τῷ δανείσαντι μηνύει ἀπὸ τοῦ δανεισαμένου. Ἑρμῆς ὑπὸ Ἄρεως βλαπτόμενος ἔρις καὶ μάχας καὶ κατηγορίας μεταξὺ ἀμφοτέρων ἔσεσθαι δηλοῖ. Ἐὰν δανείσασθαι θέλῃς, ἔστω ἡ Σελήνη Ὑδροχόῳ ἢ Σκορπίῳ ἢ Λέοντι ἢ Ἰχθύσιν ἢ Τοξότῃ λειψιφωτοῦσα καὶ τοῖς ἀριθμοῖς ἀφαιροῦσα, καὶ Ζεὺς καὶ Ἑρμῆς καὶ Ἀφροδίτη μαρτυροῦντες αὐτῇ καὶ τῷ ὡροσκόπῳ ἢ αὐτῇ μόνῃ· ἐὰν δὲ ἀμφοτέροις † ἐπι εἰκὸς δὲ καὶ τὸ δάνεισμα ἔσται.

## De peregrinatione.

Hephaest., III, 30. (Περὶ ἀποδημίας).

211 Εἰ δέ νύ τις πάτρηθεν ἐπ' ἀλλοδαπὴν χθόνα βαίνοι,
αὐτὸν ἀφ' ὡρονόμου, χῶρόν γέ μεν εἰς ὃν ἄπεισιν,
ἐκ δυτικοῦ κέντρου, πρῆξιν δέ τοι ἐκ μεσάτοιο
ὕψεος εὖ φράσσαιο· τί δὲ <αὖ> τέλος ἔσσεται αὐτῷ,
215 ζῴῳ ὑποχθονίῳ σάφα κεν μάλα τεκμήραιο.

ἐπιζήτει, φησίν, τοὺς ἀγαθοποιοὺς τῶν ἀστέρων, ὁποίαν στάσιν ἔχουσι καὶ σχήματα· ἀγαθὸν γὰρ καθολικῶς μηδενὸς τῶν ἀστέρων στηρίζοντος καὶ συσχηματιζομένου τῇ Σελήνῃ τὰς ἐκδημίας ποιεῖν· συμφορώτατον δὲ ἀποδημεῖν τῆς Σελήνης αὐξούσης τῷ φωτὶ καὶ προστιθείσης τοῖς τε κατὰ μῆκος ἀριθμοῖς καὶ τῷ πλάτει. Post nonnulla alia : ταῦτα δὲ καὶ Δωρόθεος ἐν τοῖς ἔπεσιν ἀναδιδάσκει οὕτως·

216 ἐσθλὸς ἐν ὡρονόμῳ βεβαὼς ἐν πᾶσιν ἄριστος
ἐσθλὸς [δὲ] καὶ δύνοντι βεβὼς ἐπικερδέα χῶρον
κεῖνον, ἐφ' ὅν τις ἄπεισι, λέγει, κὴν εἵνεκα δόξης
εἰς αὐτὸν στέλλοιτο· παρὼν δ' ἐν τῷδε πυραυγὴς
220 Ἄρης ἢ Φαίνων κρυόεις ὅτε μέν γε βαρείας
νούσους, ἄλλοτε δ' αὖτε μάχας, ὅτε δ' ὕβριας αἰνάς.
μηδὲ Σεληναίης ἐπὶ δαίμονος οὐλομένοιο
ἠὲ τύχης, ὅπερ ἕκτον ἀφ' ὡρονόμοιο, βεβώσης
ἄρχοιο ξενίης· ἢ γὰρ τόδε πῆμα φυτεύει
225 ἠὲ δυσεργείην ἢ καὶ βιότῳ τινὰ λώβην.
ἦναι μὲν δὴ καὶ ἄνακτα <τόπων> τεκμαίρεο Μήνης

2 debebat δανείσασθαι. 4 fuit olim Σελήνη ᾗ. 7 formavit ἔρεις ut πόλεις. 12 possis ἐπιεικὲς [δέ], sed aliud quid latere videtur. 15 πατρῶθεν P. 18 φρασεο-τί δὲ τ. ἔσται P. αὐτῇ P. 19 κεν μάλα] ε μάλιστα P. 26 βεβαὼς P. 30 γε] τις P. 32 ἐνι δαίμον' P (fort. fuit -μονος). 36 possis ἄνακτ' οἴκου et sim.

## On Lending, by Dorotheus of Sidon.

If you wish to lend money, let the ascendant be the lender, the descending sign the borrower, what is given be the midheaven or Mercury and the Moon; and the subterranean angle will indicate the outcome of the debt. If the Moon is unafflicted, he will recover what he lent; but Mercury afflicted by Saturn indicates that harm and deceit will befall the lender from the borrower. Mercury afflicted by Mars shows that strife, quarrels, and accusations will arise between both parties. If you wish to borrow money, let the Moon be in Aquarius or Scorpio or Leo or Pisces or Sagittarius, waning in light and diminishing in number, and Jupiter and Mercury and Venus bearing witness to her and to the ascendant, or to her alone; but if to both † it is also likely that the loan will come to pass.

## On travel abroad.

Hephaest., III, 30. (On Foreign Travel).

211 But if someone should journey from his homeland to a foreign land,
the person himself from the horoscope, the place indeed to which he departs
from the western angle, and the business from the midpoint
of the height consider well; and what outcome there will be for him,
215 You might very clearly infer from a subterranean creature.

Seek out, he says, the benefic stars, what position they hold and what aspects; for it is generally good to make journeys when none of the stars is stationary and configured with the Moon; but the most advantageous time to travel abroad is when the Moon is waxing in light and increasing both in longitude and in latitude. After some other things: These matters Dorotheus also teaches in his verses as follows: 216 One who stands well in the Horoscopos is best in all things
And one who stands well in the setting sign indicates a
profitable time for him to whom one departs, he says, even
if one sets out toward it for the sake of glory; but when fiery
220 Ares or icy Phaenon is present therein, at times grave
diseases, and at other times battles, and at times dreadful outrages.
Nor when the Moon is in the place of a malefic daemon
or of Fortune, which is the sixth from the Horoscopos, should you begin a
journey abroad; for that place engenders this affliction
225 or misfortune, or even some harm to life.
Yes indeed, consider also the lord of the places of the Moon

2 should have been δανείσασθαι. 4 formerly was Σελήνη ή. 7 formed ἔρεις like πόλεις. 12 one might read ἐπιεικές [δέ], but something else seems to lie hidden. 15 πατρώθεν R. 18 fra-n30 σεο - τί δέ τ. ἔσται R. αὐτῇ P. 19 κεν μάλα] ε μάλιστα P. 26 βεβαώς P. ge] τις R. 32 ἑνι δαίμον' R (perhaps formerly -μονος). 36 one might read ἄνακτ' οἴκου and the like.

ἠδὲ καὶ ὡρονόμου, μήπου κεκρυμμένος εἴη
φέγγεϊ μαρμαρυγῇ <τε> δεδασμένος Ἠελίοιο.
εἰ δὲ στηρίζει τις ἀπ' ἀμφοτέρων † τούτων,
230 βαρδίστας κεν ὁδοὺς ἢ πρήξιας ἐκτελέσειεν.

5 καθολικῶς ἐκ παρατηρήσεως· ἐν τῷ δυτικῷ κέντρῳ τυχοῦσα ἢ ἐν τῷ τούτου ἀποκλίματι μακρὰς τὰς ἀποδημίας παρέχει, τοῖς τε ἀπὸ ξένης εἰς τὰ οἰκεῖα ἐρχομένοις τὸ αὐτὸ σχῆμα ταχείας τὰς ἀναστροφὰς δηλοῖ. τὸν οὖν τῆς Σελήνης, φησίν, οἰκοδεσπότην καὶ τοῦ ὡροσκόπου ὁρατέον, μὴ ὕπαυγοι εἶεν ἢ στηρίζοντες· παρολκὴν γὰρ ἢ ἀπραξίαν
10 ἐργάζονται.

... ἀσύμφορον δὲ ἐν Κριῷ· οὐ μόνον γὰρ πλοῦ, ἀλλὰ καὶ ἐμπορίας κατάρχεσθαι ἀηδές· ὁ δὲ Δωρόθεος οὐ δέχεται τοῦτο...

Καὶ ταῦτα μὲν ὁ Νικαεὺς Πρωταγόρας· ὁ δὲ Δωρόθεος ἐν τοῖς ἔπεσι περὶ ἀναγωγῆς ταῦτα·

15 231 πλωέμεναι χατέουσιν ἀληθέα ταῦτά κεν εἴποις.
εὔτε Σεληναίῃ μήτις κακὸς ἠέπερ ἐσθλὸς
μαρτυρέοι καὶ δ' αὐτὴ ὑπερχθονίη φορέοιτο
τῶν πρώτων Κριοῖο παρερχομένη μοιράων
235 εἰς δεκάτην, οὕτω κεν ἐΰπλους τεκμαίροιο.
20 Ταύρῳ δὲ μέγα χεῖμα, κακὸς δὲ <ἑ> μήτις ὁράτω,
λυγρὸν ἐπεὶ τούτοις ἔργου τέλος αἰὲν ὁμαρτεῖ.
ἐν Διδύμοις εὖτ' ἄν τις ἀπ' ὀγδοάτης ἀνάγηται,
νόστος μὲν χρόνιος τότε γ' ἔσσεται, ἀλλ' ἐπιτερπής·
240 Καρκίνος αὖ πολλαῖς κεν ἀνιήσειε γαλήναις,
25 ἀλλ' οὐδὲν βλαφθεὶς ἀφίκοιτό κεν ᾗχι θελήσει.
αἴ κε δ' ἐπὶ βλοσυροῖο τύχῃ † καθε Λέοντος,
ἔσται τις κίνδυνος ὑπέρθ' ἁλὸς ἀνέρι τούτῳ·
μαρτυρέων δ' ὁλοός τις ἐπ' ἄλγεσιν ἄλγεα θήσει.
245 ναὶ μήν, Παρθενικὴ σταχυηφόρος, οὔτι † περώην
30 οἴσεις ἀνομένοις πλόον ἀνδράσιν· ἀμφὶ Ζυγῷ δὲ
ἐκ μοίρης δεκάτης οὐ μέμψεται οὔτε κέλευθον
ὑγρὴν οὔτε περ ἄλλο, καὶ ἣν † ἔστωησ ἴῃσι.
Σκορπίῳ ἀμφὶς ἐοῦσα τὰ μὲν κατὰ πόντον ἐκείνοις
250 ἀσφαλέως θήσει, ψυχὴν δ' εἴωθε ταράσσειν.
35 Τοξευτὴς χειμῶνα φόβους τ' ἐπισύρεται ἄλλους.
εὔπλοος Αἰγόκερως, ὅτ' ἀμείψεται ἐννέα μοίρας·
ἔμπης δ' αὖτε καὶ αὐτὸς ἄγει ταραχήν τινα θυμῷ.

1 ὡρονόμοιο μήπου κεκρυμένοι ἢ P. 2 φθέγγεα μ. δεδασμένοι P. 4 βραδεῖς τάς κεν P. 6 τοὺς ... ἐρχομένους P. 15 ἀλητέα P. 18 παρεχομένη P. 19 κεὔπλοας P. 21 ἐπὶ τούτους P. 22 ἐστάν τις P. ἀποδογδοάτης P. 23 χρόνοις τό γε ἔσται P. 26 καὶ καδε βλ. P at fort. in καθε latet καθύπερθε: λέονος P. 28 ἀλγεσθήση P. 30 ενομένοις P. 32 ἔστω compendio solito exprimitur. 34 ἀσφαλεσθήση P. 35 χειμώνων ἀφόβους P.

and also of the hour-ruler, lest he be hidden
or divided by the shining radiance of the Sun.
But if any one is stationary in either of these two,
230 he would accomplish his journeys or business very slowly.

5 generally from observation: when she falls in the western angle or in its decline, she brings long journeys abroad, and for those coming from a foreign land to their home, the same configuration indicates swift returns. One must therefore observe, he says, the lord of the Moon and of the horoscope, lest they be under the rays or stationary; for they produce
10 delay or inaction.

... but unfavorable in Aries; for it is unpleasant to begin not only a voyage but also a commercial venture; but Dorotheus does not accept this...

So much for Protagoras of Nicaea; but Dorotheus in his verses on setting sail says the following:

15 231 who desire to sail — these things you may truly say.
When no malefic but a benefic
bears witness to the Moon, and she herself is carried above the earth,
passing through the first degrees of Aries
235 up to the tenth, thus you may reckon a fair voyage.
20 But in Taurus there is great storm, and let no one act when she is malefic,
for a wretched end of the undertaking always accompanies these.
In Gemini, when one sets sail from the eighth degree,
the return will then be late, yet pleasant;
240 Cancer in turn might cause distress with many calms,
25 but arriving unharmed he would reach wherever he wishes.
But if she chance upon fierce Leo,
there will be some danger upon the sea for this man;
and some malefic, bearing witness, will add pains upon pains.
245 Yes indeed, grain-bearing Virgo will not carry
30 a favorable voyage for men setting sail; but around Libra
from the tenth degree he will find fault neither with the
wet road nor with anything else, even if he goes † steadily.
Being on either side in Scorpio, she will make things on the sea safe
250 for those men, but she is wont to trouble the soul.
35 Sagittarius draws on storms and other fears.
Capricorn brings a fair voyage, when it shall have passed nine degrees;
yet even he himself also brings some turmoil to the heart.

1 pronominal apple hidden or P. 2 fthengea m. dedasmenoi P.4 bradeisntas ken P. 6 the ... coming C. 15 wanderer P. 18 provided P.19 kev-nploas P.21 on these P. 22 estan tis R. apodogdoatis P.23 chromonisn21 on these R. 22 is the R. apodogdoatis R. where it is R. 26 and each see P at fort.
in each latet cathyperthe: lion P.n28 algesthesi P.30 united P. 32 ἔστω compendio solito exprimitur.n35 of winter fear P.
34 insurance P.

νωθὴς Ὑδροχόος, τὸ δέ τοι τέλος οὐκ ἐπίμεμπτον.
235 Ἰχθύσι δ' αὖ † κίνδυνον νόσον τ' ἐπὶ τοῖσιν ἔσεσθαι
σημαίνει, Θουροῖο μάλιστα <δὲ> δερκομένοιο
λυγρὴ μαρτυρίη· πεφύλαξο δὲ νήϊον ἱστόν.

φησὶ γὰρ ἐν τοῖς ἑξῆς· μὴ ἔστω ἡ Σελήνη συνάπτουσα τῷ Κρόνῳ 5
στηρίζοντι μήτε τετράγωνος. λέγει γὰρ ὅτι, ἐὰν καὶ τριγωνίζῃ, καὶ
οὕτως μόγις σωθήσονται ἐκβαλόντες τοῦ φορτίου. συνδιαστηθέντος δὲ
μετ' αὐτῶν στηρίζοντος καὶ τοῦ Ἑρμοῦ πλείονα καὶ χείρονα τὰ κακὰ
ἔσται, ἀγαθοποιοῦ δὲ ὁρῶντος ἐλαφρὰ τὰ κακά.

258 εἴκελα δ' αὖ τούτοις ῥέξει Κρόνος ὡρονομεύων 10
καὶ χωρὶς Μήνης ἑλικώπιδος· εἰ δ' ἐν ζῴῳ
260 εἴη ὅπῃ καὶ πρόσθεν, ὅτ' ἔκπεσε μητέρος ἀνήρ,
ἠὲ τρίγωνος ἐὼν ἢ καὶ τετράγωνος ἐκείνῳ
ἠὲ καὶ ἄντικρυς, τότε κεν μήκιστα γένοιτο.
εἰ δὲ θέσιν τοίην, οἵην Φαίνοντος ἔλεξα, 15
σχοίη Ἄρης Μήνης καθ' ὑπέρτερον

ἡμισφαίριον ἐρχομένης, τουτέστιν εἰς τὸ δέκατον ἀπ' αὐτοῦ ἐρχομένης
μάλιστα, κακὰ σημαίνει καὶ μίση καὶ στάσεις καὶ ἐν αὐτῇ τῇ νηὶ καὶ
ἕως αἱμαγμοῦ·

265 εὖτε δέ κεν Πυρόεις Φαίνων θ' ἅμα καὶ τρίτος Ἑρμῆς 20
τοίην ἄλλοθεν ἄλλος ἐπισκοπέῃσι Σελήνην
ἤπερ καὶ ἐξ ὁμόθεν, στυγερὸς καὶ ἄφυκτος ὄλεθρος.
ἶσα δὲ καὶ Στίλβοντι μιγεὶς ὀλοφώιος Ἄρης.
ἢν δὲ Κρόνος καὶ Ἄρης ὁ <μὲν> Ἥλιον ὃς δὲ Σελήνην
270 δέρκηται, καὶ τοῖσιν ἀεικέα λυγρὰ πιφαύσκει. 25
Ζεὺς δ' ὅτε τετράπλευρος ἄνω χθονὸς εἴδετ' ἰοῦσαν
ἠύκερον Μήνην, τότε κεν πλόος ἔσσεται ἐσθλός.
καὶ πρῆξις τούτοις καὶ ἐλπίδες αἱ κατὰ θυμὸν
ἕψονται μάλα † δ' ἄν κεν, ἐπὴν ἐρόεσσα Κυθήρη
275 Αἰγιόχῳ λεύσσῃσιν ὁμοῦ· κὴν ἄλλοθεν αὐτὴ 30
ὀσσομένη, τότε πολλὰ χαρίσσεται οἷα λέλεκται.
καλὰ δὲ καὶ μουνὰξ κραιπνὴν ὁρόωσα Σελήνην
δώσει Κύπρις ἄνασσα καὶ ὠφελίας τινὰς ὠκεῖς
καὶ πλόον ἠρεμέοντα γυναικείους τ' ὀαρισμούς.
280 εὖτέ γε μὴν φάεσσι δυσὶν νωμήτορες ἐσθλῶν, 35
Ἠελίῳ Μήνῃ τε, σὺν Ἑρμάωνι γένωνται
μάρτυρες, οὐκ ἔσται τούτου πλόος ἄλλος ἀμείνων.
ἡνίκα δ' ὡρονόμῳ κακομήτιες ἐγγεγάωσιν

1 τοι] τι P. 2 possis ὀδύνην τε νόσον τ. 8 αὐτοὺς P. 11 fort. ἐνὶ ζῴῳ. 14 ἢ καὶ ἄντικρυ P. 16 μήνας καθ' ὕπερον P. 21 ἄλλοθι P. 22 ἱπὲν P. 24 ἡλίω P. 26 ἀνὰ χ. ἴδηται οὖσαν P. 30 λεύσησιν P. 31 χαρίσεται P. 35 φαεσι P. 37 οὐκέτε P.

sluggish Aquarius, yet your end shall not be blameworthy.
235 But for Pisces in turn, danger and disease upon them shall come,
as it signifies, especially when Ares looks upon them keenly.
a baneful testimony; yet it protected the ship's mast

For he says in what follows: let not the Moon be in conjunction with Saturn when stationary, nor in square aspect. For he says that, even if it forms a trine, even so they will barely be saved after casting overboard part of the cargo; but if Mercury, also stationary, is in configuration with them, the evils will be greater and worse, whereas if a benefic planet is in aspect, the evils will be light.

258 Similar to these things Saturn will do, ranging abroad
even without the bright-eyed Moon; but if in a sign
260 he should be where he was before, when the man fell from his mother,
whether forming a trine or a square with that same position,
or even in opposition, then the outcome would be most extreme.
But if Ares should hold such a position, as I described for Saturn,
in the upper region of the Moon

entering the hemisphere, that is, especially entering the tenth sign from it, portends evils and hatreds and conflicts both in the ship itself and even to the point of bloodshed;

265 But when Pyrois and Phainon together and third Hermes
each from different positions should observe the Moon
more so even from the same place, a dreadful and inescapable destruction.
And equally when baneful Ares is mingled with Stilbon.
But when Saturn and Ares, the one looking upon the Sun and the other upon the Moon
270 gazes upon them, and announces to them shameful and grievous things,
And when Zeus in a square aspect beholds from above the earth
the fair-horned Moon as she goes, then the voyage will be favorable.
And their deeds and the hopes within their heart
will follow closely + but would, when foremost Cythera
275 looks upon the Aegis-bearer together; and even from another position she herself
beholding, then she will grant many gifts of the kind described.
And also Cypris the queen, acting alone upon the swift Moon,
will grant fair things and certain swift benefits
and a calm voyage and dalliances with women.
280 But whenever the two luminaries, guides of good fortune,
the Sun and Moon, come together with Hermes
as witness, no other voyage will be better than this.
But when malevolent ones have entered the horoscope

1 τοι] τι P. 2 possis ὀδύνην τε νόσον τ. 8 αὐτοὺς P. 11 fort. ἐνὶ ζῷῳ. 14 η καὶ ἄντικρυ P. 16 μήνας καθ᾽ ὕπερον P. 21 ἄλλοθι P. 22 ιπεν P. 24 ἡλίῳ P. 26 ἀνὰ χ. ἴδηται οὖσαν P. 30 λεύσησιν P. 31 χαρίσεται P. 35 φάεσι P. 37 οὐκέτε P.

ἀστέρες, † εὐρύκεται δὲ θοῇ συνέωσι Σελήνῃ,
285 ἢ καὶ ἐναλλάγδην, σκαιὴν ποιοῦσι θάλασσαν.

. . . . . κρύψας ἐνέθηκεν
φαρμακόεν † λύσις· ἀτὰρ οὔτι γε Καρκίνος αἴθων
5 οὔτε Λέων τούτοισιν ἐπάρκιος. ἡ δέ νυ Κούρη
ἐσθλὴ καὶ Ζυγὸς ἶσον. ἀτὰρ χθόνα ποσσὶν ἀμύσσων
290 Σκορπίος οὐκέτι τοῖος· Ὀιστευτῆρι τε ῥέζειν
ἠδὲ καὶ Αἰγοκερῆϊ· καθ' Ὑδροχόου δὲ βεβώσης
ὥρης ἢ Μήνης ἀνεμώλια πάντα τελέσσεις.
10 ἐν δέ τοι Ἰχθύσιν ἔστιν ἀπὸ ἕο λυγρὰ διώκειν.
Ζεὺς δὲ καὶ Ἀφρογενὴς <ὥρῃ> Μήνη τε παρέστων
295 ἠέ νυ λευσσόντων· σκεδάσουσι γὰρ αὐτίκα πῆμα.

## De discordiis.

Hephaest., III, 34. (Περὶ κριτηρίων καὶ ἐκκλήτου καὶ νίκης καὶ
15 ἥττης)... ἐκτεθείσθω δὲ καὶ τὰ παρὰ Δωροθέῳ περὶ τούτων εὐεπείας χάριν καὶ μνήμης·

296 ναὶ μὴν εἰς κρίσιας περινεικέας ὀρνυμένοισι
ὧδε σύ κεν χατέουσιν ἀληθείην ἀγορεύσεις.
λάμβανε δ' ἐκ ζῴοιο κατήγορον ὡρονομοῦντος·
20 κὴν μὲν ἔοι στερεόν, γνώμην ἣν ἔσχε φυλάξει.
300 ἐκ δέ νυ τῶν, ἃ δίσωμα φατίζεται, ἐκ μετανοίης
τρέψεται ἐξ ἑτέροιο καὶ εἰς ὁδὸν ἵξεται ἄλλην.
ζῳοῖς δ' ἐν τροπικοῖς ἀτελὴς τοῦδ' ἔσσεται ὁρμή.

τὰ ἄλλα ἐφεξῆς ὁμοίως· ἐν δὲ τῷ τέλει φησίν·

25 . . . . . εὔτε δ' ἂν ἄμφω
ὥρης καὶ δύσιος γίνοιντό κεν εἰν ἑνὶ ζῴῳ
305 ἐρχόμενοι βασιλῆες ἐν οἰκείοισι προσώποις,
φράζεο νείκεα ταῦτα· καὶ Ἑρμείαο μὲν ὄντος
ζωιδίου, πρὸς τέκνον ἢ ἐν τέκνοιό γε τάξει
30 κείμενον· εἰ Παφίης δὲ τύχῃ, κατέναντα γυναικῶν
ἢ καὶ ἀδελφειῆς προσκηδέος ἠὲ θυγατρὸς
310 ἠέ νυ θηλυτέρης, ξυνὸν λέχος ἥτε λέλογχεν.
εἰ δ' ἀφ' Ἐνυαλίου . . . . . .
† οἰκρούς. . . . . .

1 latet εὐεργεῖς vel sim. δὴ P. 3 seqq. ad aliud caput (περὶ φαρμάκων vel sim.) pertinere videntur, plura igitur exciderunt. 4 sitne λύσσης an λύσεις diiudicari nequit. ἀρτὰρ ὅ τι (litt. erasa) P. 6 ποσὶν P. 7 infinitivus pro imperativo. 8 αἰγοκήρηϊ P. 9 τελέσεις P. 12 λευσόντων P. 17 περ ἢ νείκαια P. 26 ἓν P. 28 ἑρμίω μὲν ὄντως P. 31 ἀδελφῆς π. ἢ P. 32 λέλοχεν P. 33 et 34 spatia vacua relicta in P.

stars, but the conjunction of the moon and the moon,
n285 or alternatively, the shadow of which sea is opened.

. . . . . you hid inside
Medicines and solutions are not sufficient for
5 ff. Cancer or Leo. Both Virgo and Libra are equal.
atar chthona possin amyssonnen 290 Scorpios no
teios Oistetiri te rezeinnA̤ and Aigocerini as
Aquarius, but at the time of the moon or of the
Moon you always perform anemonolis.
10 while the Pisces are of a fierce pursuit.nZeus
and Afrogenes <hour> Moon are presentn295 O
ny leussentos skedasousi for ancient times.

On discords.

Hephaest., III, 34. (On judgements and appeal and victory and 15 defeat)... Let there also be set forth what is found in Dorotheus concerning these matters, for the sake of elegance and memory:

296 yes, not in crisis perineikeas ornymenisi
Thus shall you speak the truth to those who are in need.
Take from Zeus the accuser who rules the hour;
20 and if he be in a fixed sign, he will hold fast to the opinion he has formed.
300 But from those which are called bicorporeal, through change of mind
he will turn to another course and proceed along a different path.
In the tropical signs, this impulse will be incomplete.

The rest follows in like manner; and at the end he says:

25 . . . . . But when both
of the hour and of the setting come to be in one sign,
305 the rulers coming in their own faces,
consider these quarrels; and when Hermes is in the
Zodiac sign, directed toward a child or placed in the
30 position of a child; but if Venus happens to be opposite women
or also a dear sister or daughter
310 or indeed a female, who has obtained a shared bed.
But if from Enyalius . . . . . .
† oikrous. . . . . .

1 ευεργεῖς or similar lies hidden. δὴ P. 3 ff. seem to belong to another chapter (περί φαρμάκων or similar), so more has dropped out. 4 whether it is λύσσης or λύσεις cannot be determined. ἀρτάρ ὅ τι (letters erased) P. 6 ποσίν P. 7 infinitive for imperative. 8 αἰγοκήρηϊ P. 9 τελέσεις P. 12 λευσόντων P. 17 περ ή νείκαια P. 26 Ev P. 28 ερμίω μὲν ὄντως P. 31 ἀδελφῆς π. ἢ P. 32 λελοχεν P. 33 and 34 blank spaces left in P.

. . . . . ὅτε δ' αὖτε πέλει τόπος Αἰγιόχοιο,
ἤτοι πρεσβυτέροισιν ὁμαίμοσι δηριόωσιν
315 ἢ θείοις. εἰ δ' αὖτε Κρόνου, γενέτας κεν ἐφεύροις
ἢ πάππους ἢ τοῖσιν ἐοικότας <ἔκ τε> χρόνοιο
ἐκ τε γένους. τὰ δὲ ὅμοια καὶ Ἠελίου ἐνὶ χώρῳ. 5
ἐν δὲ Σεληναίης ἢ μητέρας ἢ μητρυιάς.

## De inclusis in carcerem.

Hephaest., III, 36. (Περὶ τῶν εἰργομένων). Περὶ δὲ τῶν εἰργομένων ἐπιτηρητέον τὴν Σελήνην καθ' αὑτήν, ἐν ποίῳ ζῳδίῳ τυγχάνει τῇ ὥρᾳ τοῦ εἴργεσθαι· καὶ ἐὰν μὲν τύχῃ ἐν Κριῷ, 10

319 . . . . . λύσιν τέκμαιρε ταχεῖαν.
ἐν Ταύρῳ μενέει δὲ πολὺν χρόνον· εἵνεκα δ' αὖτε
κτήσιος ἦν ἄρα τοῦτο πάθῃ, ταύτην μὲν ὀλέσσει.
ὕστερον αὖ φυλακὴν καὶ ἄλγεα φεύξεται αὐτός.
ἐν δὲ Κασιγνήτοις, εἰ μὴ λύσιν ἐν τρισὶν ἕξει 15
ἥμασι τοῖς πρώτοις, τετρύσεται ἐν κακότητι.
325 Καρκίνος αὖτ' ἐπὶ δηρὸν ἀεικείῃ μιν ἐρύξει.
εὖτε δὲ βρυχητῆρος ὑπερφορέοιτο Λέοντος,
ἀνδρὸς ἐρισθενέος καὶ μείζονος ἄλγε' ἕκητι
† ἔπεται οὐδὲ μίνυνθα συνέσσεται ἀλλ' ἐπὶ δηρόν. 20
ἀμφὶ δὲ Παρθενικῇ μάλα κεν ῥέποι ἔνθα καὶ ἔνθα,
330 ὅττι κε τεκμαίροιο· τὸ δὲ πλέον ἔστ' ἐπ' ἀρωγῇ.
ἐν Ζυγῷ ἔπλετο φύξις· ἐν ὀκταπόδῳ δὲ Σελήνη
Σκορπίῳ <εἰ> βεβάῃσιν, ἀεικείῃ μιν ἐρύξει
οὐδ' ὀλίγον μίμνοι κεν ἐπὶ χρόνον, ἔμπα δὲ λύει. 25
Τοξευτὴρ ἐπὶ μακρὸν ἐν ἄλγεσιν ἀνέρα <θήσει>,
335 πλὴν ἄνεσιν δεσμοῖο παρέξει . . . . . .
αὐτὰρ ἐν Ὑδροχόῳ καὶ Ἰχθύσι δὴν μενέουσι
τειρόμενοι χαλεπῇ τε κακηπελίῃ μογέοντες.
ταῦτα Σεληναίης μούνης τούτοισιν ἐπούσης, 30
οἷς προέφην· θέσιες γὰρ ἐναλλάσσουσί μιν ἄστρων,

τουτέστιν οἱ μὲν ἀγαθοποιοὶ συνόντες ἢ ὁρῶντες ταχεῖαν τὴν ἄφεσιν ποιοῦσιν, οἱ δὲ κακοποιοὶ οὐκέτι.

340 εἰ δ' ἄρ' ὁμοῦ Μαίης τε πάϊς Φαίνων τε καὶ Ἄρης,
τῇδέ μιν ἐν δεσμοῖς φθισίβροτος αἶσα κίχησι. 35

1 αἰχιόχοιο P. 2 δηδίωσιν P. 3 ἐν et γενετάο ut vid. et ἐφεύρης P. 4 πάππου et ἐοικότε P. 5 ἐν P. 6 τε σεληνέησϊ μ. ἠὲ P. 12 δὲ μενέει δὲ P. 13 ὀλέσει P. 14 δ' αὖ φυλακτηκήν P. 17 ἀεικίη μὴν P. 19 ἕκητι] ἐκεῖα P. 20 fort. nil latet nisi ἔσσεται συ ἔσεται P. 22 καὶ τεκμαίρεο P. πλέονεσ ἔπι (vel ει) ρωγῆ P. 23 σελήνην P. 24 βέβλησιν P. 28 ἀτὰρ P. 29 κακὴ πελείη P. 30 μόνης P. 31 μινὰς ἄστρων P. 35 δενμοῖς P.

. . . . . But when the place of the Aegis-bearer prevails again,
truly, they quarrel with older blood-kin
315 or with uncles. But if it be Saturn's, you would find ancestors or
grandfathers or those resembling them in terms of time
and in terms of lineage. The same applies also in the region of the
Sun. In the place of the Moon, mothers or stepmothers.

## On those confined in prison.

Hephaest., III, 36. (On those confined). Regarding those confined, one must observe the Moon by itself, in what sign it happens to be at the hour of confinement; and if it chances to be in Aries,

319. . . . . judge a swift release.
In Taurus, he will remain for a long time; but if this
befalls one concerned with property, he will lose it.
Afterwards, he himself will escape both imprisonment
and pains. But in Gemini, unless he obtains release
within the first three days, he will be worn down in
misery. 325 Cancer in turn will hold him for a long time in
ill-treatment. But when he is carried above the roaring
Lion, on account of the sufferings of a very strong and
greater man † it follows, and not for a short time will he
remain, but for a long time. Concerning Virgo, it would
lean this way and that, whatever you might judge; but the
greater part tends toward help. In Libra there was
escape; but when the Moon in eight-footed Scorpius has
entered, ill-treatment will hold him, and he would
remain not a little time, but nevertheless it releases.
Sagittarius will place a man in sufferings for a long time,

335 yet he shall grant relief from bondage . . . . . .
but in Aquarius and Pisces they shall long remain,
wearied and suffering under grievous ill-health.
These things when the Moon alone is present with them,
as I foretold; for the positions of the stars alter it,

that is, the benefic planets when in conjunction or in aspect bring about a swift release, but the malefic planets no longer do so.

340 But if together the son of Maia and Phaenon and Ares,
then in bonds the life-destroying fate overtakes him.

1 ἰχιοχιο P. 2 didiosin P. 3 ἐν et genetao ut vid. et efeuris P.neἰ ἰoikote P. 5 ἐν P. 6 te seleneisi m. ἡὲ P. 12 δὲ menē δὲ P.n14 d' aὗ phylactekin R. 17 aeikii ἄν P. 19 Ὥkiti] there P.nnisi esseseta sesesata P. 22 and presumptive R. ἔπινεσ ἔπιn23 seleni P. 24 vileness P. 28 atar P. 29 bad trap P.n31 minÅs astron P. 35 denmois P.

4 grandfather
13 ȯLESEI R.
20 perhaps nothing lies hidden (or ει) ρωγή P.
30 alone P.

καὶ δ' ὥρην φράζοιο τίνες τ' ἐπιμάρτυροι αὐτῇ
κείνην, ἥ ῥ' ἐφύτευσε καὶ ἤγαγεν ἀνέρ' ἐς ἦμαρ.
κρέσσων αὖ τούτοισι Σεληναίη μινύθουσα
345 ἔσσεται. αὐξομένη δὲ [τε] χερειότερ' ἔργα τελέσσει.
καὶ Μήνη σύνδεσμον ἐπὴν μέλλῃσιν ἄνασσα
λυέμεναι, τόδε σῆμα κακῶν τεκμήρατο φύξιν.
κὴν συναφὴν ἀκτῖσιν ὑπ' Ἠελίοιο τυχούσῃ
Κύπριδι ποιῆται, τότε δ' ἄρ βροτὸν αἰνὰ παθόντα
350 ἐκ συνοχῆς λύσειεν ἀεικελίων τ' ὀδυνάων.
ὣς δὲ καὶ Ἑρμείῃ συναφὴν δυτικῷ γεγαῶτι
ἑσπερίῳ τεύξασα κακῶν ἀπότευξιν ἔδωκε.
μέσσοις δ' ἐν ζῴοισιν ἀφ' ὕψεος οὐρανίοιο
εἴως δυομένου, ἵνα τε κλίσις εἰς νότον ἐστίν,
355 Κύπριδι συμμίσγουσα καὶ Ἑρμάωνι συνοῦσα
ῥύεται ἐκ δεσμοῖο, καὶ ἣν ἑλικῶπιν ἄνασσαν
Αἰγίοχός τε Κρόνος τε τριγωνίζωσιν ὁρῶντες
† οὔφιν ἄνευ . . . . . .

Hephaest., III, 37. (Περὶ δραπετῶν) incipit nunc a verbis : ταῦτα μὲν ἐν τοῖς ἔπεσι Δωρόθεος. Ergo librariorum pigritia versus interierunt.

1 βράζοιο P. 2 εἰς πῆμα P. 3 αὐτοῦ τοῖς P. 4 ἔσεται P. 8 δ' ἄρ] γὰρ P. 10 ἑρμήην ἴσον ἀμφοίμ P. 12 μέσοις P. 14 κύπρι P. 16 αἰχίοχος et τριγωνί ζουσιν P. 17 spatium magnum relictum in P.

and observe the hour, and what witnesses attend it,
that hour which planted and brought a man to his day.
More powerful over these will the waning Moon
345 prove to be. But while waxing, she will accomplish inferior deeds.
And when the Moon, as queen, is about to dissolve
the bond, this sign betokens escape from evils.
And when she makes a conjunction with Aphrodite, who has met
the rays of the Sun, then she would release a mortal who has suffered
350 terribly from imprisonment and grievous pains.
And likewise when forming a conjunction with Hermes, who has risen in the west
as an evening star, she granted escape from evils.
But in the middle signs, from the celestial height
until setting, where the inclination is toward the south,
355 mingling with Aphrodite and keeping company with Hermes,
she frees from bondage; and if the Aegis-bearer and Cronus
look upon the bright-eyed queen in a trine aspect,
† without the serpent . . . . . .

Hephaest., III, 37. (Περὶ δραπετών) now begins with the words: ταῦτα μὲν ἐν τοῖς ἔπεσι Δωρόθεος. Therefore the verses have perished through the laziness of copyists.

1 brazoio P. 2 εῆς πῆμα R. 3 αὐτοῦ τοῖς P. 4 ἔσεται P. 8 8 &p] rὴπ P.n10 ἀρμην ἴσον Αμφοιμ P. 12 mesomis P. 14 cypri P. 16 ahiochos et trigoninZusin P. 17 spatium magnum relictum in P.

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P. 7, v. 4, lege f. 234.
P. 27, v. 7, lege f. 202ᵛ.
P. 42, n. 1, v. 3, lege εἰς τὸ α' βιβλίον.
P. 51, inter F. 83ᵛ et F. 85, lege F. 84ᵛ (pro 85ᵛ).
P. 64, v. 23, lege Ἀντίγονος.

# ERRATA

P. 7, v. 4, read f. 234.

P. 27, v. 7, read f. 202".

P. 42, n. 1, v. 3, read εἰς τὸ α' βιβλίον.

P. 51, between F. 83' and F. 85, read F. 84' (for 85').

P. 64, v. 23, read Ἀντίγονος.

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